

Christian Apocrypha

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Contents

Apocryphal Acts.....	1
Acts of Andrew.....	1
Acts and Martyrdom of the Holy Apostle Andrew.....	22
The Acts of Andrew and Matthias (Matthew).....	29
The Acts of Barnabas.....	33
The Acts of John.....	37
Acts of the Holy Apostle and Evangelist John the Theologian.....	69
The Acts and Martyrdom of St. Matthew the Apostle.....	75
The Martyrdom of Matthew.....	84
The Acts of Paul.....	86
The Acts of Peter.....	108
The Acts of Peter and Andrew.....	137
Acts of the Holy Apostles Peter and Paul.....	139
The Acts of Philip.....	152
The Acts of Thomas.....	164
Consummation of Thomas the Apostle.....	223

Apocryphal Acts

Acts of Andrew

1 After the Ascension the apostles dispersed to preach in various countries. Andrew began in the province of Achaia, but Matthew went to the city of Mermidona. (The rest of 1 and the whole of 2 give a short abstract of the Acts of Andrew and Matthew which Gregory either found prefixed to his copy of the Acts of Andrew, or thought himself obliged to notice, because of the popularity of the story.)

2 Andrew left Mermidona and came back to his own allotted district. Walking with his disciples he met a blind man who said: 'Andrew, apostle of Christ, I know you can restore my sight, but I do not wish for that: only bid those with you to give me enough money to clothe and feed myself decently.' Andrew said: 'This is the devil's voice, who will not allow the man to recover his sight.' He touched his eyes and healed him. Then, as he had but a vile rough garment, Andrew said: 'Take the filthy garment off him and clothe him afresh.' All were ready to strip themselves, and Andrew said: 'Let him have what will suffice him.' He returned home thankful.

3 Demetrius of Amasea had an Egyptian boy of whom he was very fond, who died of a fever. Demetrius hearing of Andrew's miracles, came, fell at his feet, and besought help. Andrew pitied him, came to the house, held a very long discourse, turned to the bier, raised the boy, and restored him to his master. All believed and were baptized.

4 A Christian lad named Sostratus came to Andrew privately and told him: 'My mother cherishes a guilty passion for me: I have repulsed her, and she has gone to the proconsul to throw the guilt on me. I would rather die than expose her.' The officers came to fetch the boy, and Andrew prayed and went with him. The mother accused him. The proconsul bade him defend himself. He was silent, and so continued, until the proconsul retired to take counsel. The mother began to weep. Andrew said: 'Unhappy woman, that dost not fear to cast thine own guilt on thy son.' She said to the proconsul: 'Ever since my son entertained his wicked wish he has been in constant company with this man.' The proconsul was enraged, ordered the lad to be sewn into the leather bag of parricides and drowned in the river, and Andrew to be imprisoned till his punishment should be devised. Andrew prayed, there was an earthquake, the proconsul fell from his seat, every one was prostrated, and the mother withered up and died. The proconsul fell at Andrew's feet praying for mercy. The earthquake and thunder ceased, and he healed those who had been hurt. The proconsul and his house were baptized.

5 The son of Cratinus (Gratinus) of Sinope bathed in the women's bath and was seized by a demon. Cratinus wrote to Andrew for help: he himself had a fever and his wife dropsy. Andrew went there in a vehicle. The boy tormented by the evil spirit fell at his feet. He bade

it depart and so it did, with outcries. He then went to Cratinus' bed and told him he well deserved to suffer because of his loose life, and bade him rise and sin no more. He was healed. The wife was rebuked for her infidelity. 'If she is to return to her former sin, let her not now be healed: if she can keep from it, let her be healed.' The water broke out of her body and she was cured. The apostle brake bread and gave it her. She thanked God, believed with all her house, and relapsed no more into sin. Cratinus afterwards sent Andrew great gifts by his servants, and then, with his wife, asked him in person to accept them, but he refused saying: 'It is rather for you to give them to the needy.'

6 After this he went to Nicaea where were seven devils living among the tombs by the wayside, who at noon stoned passersby and had killed many. And all the city came out to meet Andrew with olive branches, crying: 'Our salvation is in thee, O man of God.' When they had told him all, he said: 'If you believe in Christ you shall be freed.' They cried: 'We will.' He thanked God and commanded the demons to appear; they came in the form of dogs. Said he: 'These are your enemies: if you profess your belief that I can drive them out in Jesus' name, I will do so.' They cried out: 'We believe that Jesus Christ whom thou preachest is the Son of God.' Then he bade the demons go into dry and barren places and hurt no man till the last day. They roared and vanished. The apostle baptized the people and made Callistus bishop.

7 At the gate of Nicomedia he met a dead man borne on a bier, and his old father supported by slaves, hardly able to walk, and his old mother with hair torn, bewailing. 'How has it happened?' he asked. 'He was alone in his chamber and seven dogs rushed on him and killed him.' Andrew sighed and said: 'This is an ambush of the demons I banished from Nicaea. What will you do, father, if I restore your son?' 'I have nothing more precious than him, I will give him.' He prayed: 'Let the spirit of this lad return.' The faithful responded, 'Amen'. Andrew bade the lad rise, and he rose, and all cried: 'Great is the God of Andrew.' The parents offered great gifts which he refused, but took the lad to Macedonia, instructing him.

8 Embarking in a ship he sailed into the Hellespont, on the way to Byzantium. There was a great storm. Andrew prayed and there was calm. They reached Byzantium.

9 Thence proceeding through Thrace they met a troop of armed men who made as if to fall on them. Andrew made the sign of the cross against them, and prayed that they might be made powerless. A bright angel touched their swords and they all fell down, and Andrew and his company passed by while they worshipped him. And the angel departed in a great light.

10 At Perinthus he found a ship going to Macedonia, and an angel told him to go on board. As he preached the captain and the rest heard and were converted, and Andrew glorified God for making himself known on the sea.

11 At Philippi were two brothers, one of whom had two sons, the other two daughters. They were rich and noble, and said: 'There is no family as good as ours in the place: let us marry our sons to our daughters.' It was agreed and the earnest paid by the father of the sons. On the wedding-day a word from God came to them: 'Wait till my servant Andrew comes: he will tell you what you should do.' All preparations had been made, and guests bidden, but they

waited. On the third day Andrew came: they went out to meet him with wreaths and told him how they had been charged to wait for him, and how things stood. His face was shining so that they marvelled at him. He said: 'Do not, my children, be deceived: rather repent, for you have sinned in thinking to join together those who are near of kin. We do not forbid or shun marriage [this cannot be the author's original sentiment: it is contradicted by all that we know of the Acts]. It is a divine institution: but we condemn incestuous unions.' The parents were troubled and prayed for pardon. The young people saw Andrew's face like that of an angel, and said: 'We are sure that your teaching is true.' The apostle blessed them and departed.

12 At Thessalonica was a rich noble youth, Exoos, who came without his parents' knowledge and asked to be shown the way of truth. He was taught, and believed, and followed Andrew taking no care of his worldly estate. The parents heard that he was at Philippi and tried to bribe him with gifts to leave Andrew. He said: 'Would that you had not these riches, then would you know the true God, and escape his wrath.' Andrew, too, came down from the third storey and preached to them, but in vain: he retired and shut the doors of the house. They gathered a band and came to burn the house, saying: 'Death to the son who has forsaken his parents': and brought torches, reeds, and faggots, and set the house on fire. It blazed up. Exoos took a bottle of water and prayed: 'Lord Jesu Christ, in whose hand is the nature of all the elements, who moistenest the dry and driest the moist, coolest the hot and kindest the quenched, put out this fire that thy servants may not grow evil, but be more enkindled unto faith.' He sprinkled the flames and they died. 'He is become a sorcerer,' said the parents, and got ladders, to climb up and kill them, but God blinded them. They remained obstinate, but one Lysimachus, a citizen, said: 'Why persevere? God is fighting for these. Desist, lest heavenly fire consume you.' They were touched, and said: 'This is the true God.' It was now night, but a light shone out, and they received sight. They went up and fell before Andrew and asked pardon, and their repentance made Lysimachus say: 'Truly Christ whom Andrew preaches is the Son of God.' All were converted except the youth's parents, who cursed him and went home again, leaving all their money to public uses. Fifty days after they suddenly died, and the citizens, who loved the youth, returned the property to him. He did not leave Andrew, but spent his income on the poor.

13 The youth asked Andrew to go with him to Thessalonica. All assembled in the theatre, glad to see their favourite. The youth preached to them, Andrew remaining silent, and all wondered at his wisdom. The people cried out: 'Save the son of Carpius who is ill, and we will believe.' Carpius went to his house and said to the boy: 'You shall be cured to-day, Adimantus.' He said: 'Then my dream is come true: I saw this man in a vision healing me.' He rose up, dressed, and ran to the theatre, outstripping his father, and fell at Andrew's feet. The people seeing him walk after twenty-three years, cried: 'There is none like the God of Andrew.'

14 A citizen had a son possessed by an unclean spirit and asked for his cure. The demon, foreseeing that he would be cast out, took the son aside into a chamber and made him hang himself. The father said: 'Bring him to the theatre: I believe this stranger is able to raise him.' He said the same to Andrew. Andrew said to the people: 'What will it profit you if you see this accomplished and do not believe?' They said: 'Fear not, we will believe.' The lad was

raised and they said: 'It is enough, we do believe.' And they escorted Andrew to the house with torches and lamps, for it was night, and he taught them for three days.

15 Medias of Philippi came and prayed for his sick son. Andrew wiped his cheeks and stroked his head, saying: 'Be comforted, only believe,' and went with him to Philippi. As they entered the city an old man met them and entreated for his sons, whom for an unspeakable crime Medias had imprisoned, and they were putrefied with sores. Andrew said: 'How can you ask help for your son when you keep these men bound? Loose their chains first, for your unkindness obstructs my prayers.' Medias, penitent, said: 'I will loose these two and seven others of whom you have not been told.' They were brought, tended for three days, cured, and freed. Then the apostle healed the son, Philomedes, who had been ill twenty-two years. The people cried: 'Heal our sick as well.' Andrew told Philomedes to visit them in their houses and bid them rise in the name of Jesus Christ, by which he had himself been healed. This was done, and all believed and offered gifts, which Andrew did not accept.

16 A citizen, Nicolaus, offered a gilt chariot and four white mules and four white horses as his most precious possession for the cure of his daughter. Andrew smiled. 'I accept your gifts, but not these visible ones: if you offer this for your daughter, what will you for your soul? That is what I desire of you, that the inner man may recognize the true God, reject earthly things and desire eternal . . .' He persuaded all to forsake their idols, and healed the girl. His fame went through all Macedonia.

17 Next day as he taught, a youth cried out: 'What hast thou to do with us. Art thou come to turn us out of our own place?' Andrew summoned him: 'What is your work?' 'I have dwelt in this boy from his youth and thought never to leave him: but three days since I heard his father say, "I shall go to Andrew": and now I fear the torments thou bringest us and I shall depart.' The spirit left the boy. And many came and asked: 'In whose name dost thou cure our sick?'

Philosophers also came and disputed with him, and no one could resist his teaching.

18 At this time, one who opposed him went to the proconsul Virinus and said: 'A man is arisen in Thessalonica who says the temples should be destroyed and ceremonies done away, and all the ancient law abolished, and one God worshipped, whose servant he says he is.' The proconsul sent soldiers and knights to fetch Andrew. They found his dwelling: when they entered, his face so shone that they fell down in fear. Andrew told those present the proconsul's purpose. The people armed themselves against the soldiers, but Andrew stopped them. The proconsul arrived; not finding Andrew in the appointed place, he raged like a lion and sent twenty more men. They, on arrival, were confounded and said nothing. The proconsul sent a large troop to bring him by force. Andrew said: 'Have you come for me?' 'Yes, if you are the sorcerer who says the gods ought not to be worshipped.' 'I am no sorcerer, but the apostle of Jesus Christ whom I preach.' At this, one of the soldiers drew his sword and cried: 'What have I to do with thee, Virinus, that thou sendest me to one who can not only cast me out of this vessel, but burn me by his power? Would that you would come yourself! you would do him no harm.' And the devil went out of the soldier and he fell dead. On this came the proconsul and stood before Andrew but could not see him. 'I am he whom thou seekest.' His eyes were opened, and he said in anger: 'What is this madness, that thou

despisest us and our officers? Thou art certainly a sorcerer. Now will I throw thee to the beasts for contempt of our gods and us, and we shall see if the crucified whom thou preachest will help thee.' Andrew: 'Thou must believe, proconsul, in the true God and his Son whom he hath sent, specially now that one of thy men is dead.' And after long prayer he touched the soldier: 'Rise up: my God Jesus Christ raiseth thee.' He arose and stood whole. The people cried: 'Glory be to our God.' The proconsul: 'Believe not, O people, believe not the sorcerer.' They said: 'This is no sorcery but sound and true teaching.' The proconsul: 'I shall throw this man to the beasts and write about you to Caesar, that ye may perish for contemning his laws.' They would have stoned him, and said: 'Write to Caesar that the Macedonians have received the word of God, and forsaking their idols, worship the true God.'

Then the proconsul in wrath retired to the praetorium, and in the morning brought beasts to the stadium and had the Apostle dragged thither by the hair and beaten with clubs. First they sent in a fierce boar who went about him thrice and touched him not. The people praised God. A bull led by thirty soldiers and incited by two hunters, did not touch Andrew but tore the hunters to pieces, roared, and fell dead. 'Christ is the true God,' said the people. An angel was seen to descend and strengthen the apostle. The proconsul in rage sent in a fierce leopard, which left every one alone but seized and strangled the proconsul's son; but Virinus was so angry that he said nothing of it nor cared. Andrew said to the people: 'Recognize now that this is the true God, whose power subdues the beasts, though Virinus knows him not. But that ye may believe the more, I will raise the dead son, and confound the foolish father.' After long prayer, he raised him. The people would have slain Virinus, but Andrew restrained them, and Virinus went to the praetorium, confounded.

19 After this a youth who followed the apostle sent for his mother to meet Andrew. She came, and after being instructed, begged him to come to their house, which was devastated by a great serpent. As Andrew approached, it hissed loudly and with raised head came to meet him; it was fifty cubits long: every one fell down in fear. Andrew said: 'Hide thy head, foul one, which thou didst raise in the beginning for the hurt of mankind, and obey the servants of God, and die.' The serpent roared, and coiled about a great oak near by and vomited poison and blood and died.

Andrew went to the woman's farm, where a child killed by the serpent lay dead. He said to the parents: 'Our God who would have you saved hath sent me here that you may believe on him. Go and see the slayer slain.' They said: 'We care not so much for the child's death, if we be avenged.' They went, and Andrew said to the proconsul's wife (her conversion has been omitted by Gregory): 'Go and raise the boy.' She went, nothing doubting, and said: 'In the name of my God Jesus Christ, rise up whole.' The parents returned and found their child alive, and fell at Andrew's feet.

20 On the next night he saw a vision which he related. 'Hearken, beloved, to my vision. I beheld, and lo, a great mountain raised up on high, which had on it nothing earthly, but only shone with such light, that it seemed to enlighten all the world. And lo, there stood by me my beloved brethren the apostles Peter and John; and John reached his hand to Peter and raised him to the top of the mount, and turned to me and asked me to go up after Peter, saying:

"Andrew, thou art to drink Peter's cup." And he stretched out his hands and said: "Draw near to me and stretch out thy hands so as to join them unto mine, and put thy head by my head." When I did so I found myself shorter than John. After that he said to me: "Wouldst thou know the image of that which thou seest, and who it is that speaketh to thee?" and I said: "I desire to know it." And he said to me: "I am the word of the cross whereon thou shalt hang shortly, for his name's sake whom thou preachest." And many other things said he unto me, of which I must now say nothing, but they shall be declared when I come unto the sacrifice. But now let all assemble that have received the word of God, and let me commend them unto the Lord Jesus Christ, that he may vouchsafe to keep them unblemished in his teaching. For I am now being loosed from the body, and go unto that promise which he hath vouchsafed to promise me, who is the Lord of heaven and earth, the Son of God Almighty, very God with the Holy Ghost, continuing for everlasting ages.'

(I feel sure that John in the latter part of this vision has been substituted by Gregory for Jesus. The echoes of the Acts of John and of Peter are very evident here.)

All the brethren wept and smote their faces. When all were gathered, Andrew said: 'Know, beloved, that I am about to leave you, but I trust in Jesus whose word I preach, that he will keep you from evil, that this harvest which I have sown among you may not be plucked up by the enemy, that is, the knowledge and teaching of my Lord Jesus Christ. But do ye pray always and stand firm in the faith, that the Lord may root out all tares of offence and vouchsafe to gather you into his heavenly garner as pure wheat.' So for five days he taught and confirmed them: then he spread his hands and prayed: 'Keep, I beseech thee, O Lord, this flock which hath now known thy salvation, that the wicked one may not prevail against it, but that what by thy command and my means it hath received, it may be able to preserve inviolate for ever.' And all responded 'Amen'. He took bread, brake it with thanksgiving, gave it to all, saying: 'Receive the grace which Christ our Lord God giveth you by me his servant.' He kissed every one and commended them to the Lord, and departed to Thessalonica, and after teaching there two days, he left them.

21 Many faithful from Macedonia accompanied him in two ships. And all were desirous of being on Andrew's ship, to hear him. He said: 'I know your wish, but this ship is too small. Let the servants and baggage go in the larger ship, and you with me in this.' He gave them Anthimus to comfort them, and bade them go into another ship which he ordered to keep always near . . . that they might see him and hear the word of God. (This is a little confused.) And as he slept a little, one fell overboard. Anthimus roused him, saying: 'Help us, good master; one of thy servants perisheth.' He rebuked the wind, there was a calm, and the man was borne by the waves to the ship. Anthimus helped him on board and all marvelled. On the twelfth day they reached Patrae in Achaia, disembarked, and went to an inn.

22 Many asked him to lodge with them, but he said he could only go where God bade him. That night he had no revelation, and the next night, being distressed at this, he heard a voice saying: 'Andrew, I am alway with thee and forsake thee not,' and was glad.

Lesbius the proconsul was told in a vision to take him in, and sent a messenger for him. He came, and entering the proconsul's chamber found him lying as dead with closed eyes; he

struck him on the side and said: 'Rise and tell us what hath befallen thee.' Lesbius said: 'I abominated the way which you teach and sent soldiers in ships to the proconsul of Macedonia to send you bound to me, but they were wrecked and could not reach their destination. As I continued in my purpose of destroying your Way, two black men (Ethiopes) appeared and scourged me, saying: "We can no longer prevail here, for the man is coming whom you mean to persecute. So to-night, while we still have the power, we will avenge ourselves on you." And they beat me sorely and left me. But now do you pray that I may be pardoned and healed.' Andrew preached the word and all believed, and the proconsul was healed and confirmed in the faith.

23 Now Trophima, once the proconsul's mistress, and now married to another, left her husband and came to Andrew. Her husband came to her lady (Lesbius' wife) and said she was renewing her liaison with the proconsul. The wife, enraged, said: 'This is why my husband has left me these six months.' She called her steward (procurator) and had Trophima sentenced as a prostitute and sent to the brothel. Lesbius knew nothing, and was deceived by his wife, when he asked about her. Trophima in the brothel prayed continually, and had the Gospel on her bosom, and no one could approach her. One day one offered her violence, and the Gospel fell to the ground. She cried to God for help and an angel came, and the youth fell dead. After that, she raised him, and all the city ran to the sight.

Lesbius' wife went to the bath with the steward, and as they bathed an ugly demon came and killed them both. Andrew heard and said: 'It is the judgement of God for their usage of Trophima.' The lady's nurse, decrepit from age, was carried to the spot, and supplicated for her. Andrew said to Lesbius: 'Will you have her raised?' 'No, after all the ill she has done.' 'We ought not to be unmerciful.' Lesbius went to the praetorium; Andrew raised his wife, who remained shamefaced: he bade her go home and pray. 'First', she said, 'reconcile me to Trophima whom I have injured.' 'She bears you no malice.' He called her and they were reconciled. Callisto was the wife.

Lesbius, growing in faith, came one day to Andrew and confessed all his sins. Andrew said: 'I thank God, my son, that thou fearest the judgement to come. Be strong in the Lord in whom thou believest.' And he took his hand and walked with him on the shore.

24 They sat down, with others, on the sand, and he taught. A corpse was thrown up by the sea near them. 'We must learn', said Andrew, 'what the enemy has done to him.' So he raised him, gave him a garment, and bade him tell his story. He said: 'I am the son of Sostratus, of Macedonia, lately come from Italy. On returning home I heard of a new teaching, and set forth to find out about it. On the way here we were wrecked and all drowned.' And after some thought, he realized that Andrew was the man he sought, and fell at his feet and said: 'I know that thou art the servant of the true God. I beseech thee for my companions, that they also may be raised and know him.' Then Andrew instructed him, and thereafter prayed God to show the bodies of the other drowned men: thirty-nine were washed ashore, and all there prayed for them to be raised. Philopator, the youth, said: 'My father sent me here with a great sum. Now he is blaspheming God and his teaching. Let it not be so.' Andrew ordered the bodies to be collected, and said: 'Whom will you have raised first?' He said: 'Warus my

foster-brother.' So he was first raised and then the other thirty-eight. Andrew prayed over each, and then told the brethren each to take the hand of one and say: 'Jesus Christ the son of the living God raiseth thee.'

Lesbius gave much money to Philopator to replace what he had lost, and he abode with Andrew.

25 A woman, Calliopa, married to a murderer, had an illegitimate child and suffered in travail. She told her sister to call on Diana for help; when she did so the devil appeared to her at night and said: 'Why do you trouble me with vain prayers? Go to Andrew in Achaia.' She came, and he accompanied her to Corinth, Lesbius with him. Andrew said to Calliopa: 'You deserve to suffer for your evil life: but believe in Christ, and you will be relieved, but the child will be born dead.' And so it was.

26 Andrew did many signs in Corinth. Sostratus the father of Philopator, warned in a vision to visit Andrew, came first to Achaia and then to Corinth. He met Andrew walking with Lesbius, recognized him by his vision, and fell at his feet. Philopator said: 'This is my father, who seeks to know what he must do.' Andrew: 'I know that he is come to learn the truth; we thank God who reveals himself to believers.' Leontius the servant of Sostratus, said to him: 'Seest thou, sir, how this man's face shineth?' 'I see, my beloved,' said Sostratus; 'let us never leave him, but live with him and hear the words of eternal life.' Next day they offered Andrew many gifts, but he said: 'It is not for me to take aught of you but your own selves. Had I desired money, Lesbius is richer.'

27 After some days he bade them prepare him a bath; and going there saw an old man with a devil, trembling exceedingly. As he wondered at him, another, a youth, came out of the bath and fell at his feet, saying: 'What have we to do with thee, Andrew? Hast thou come here to turn us out of our abodes?' Andrew said to the people: 'Fear not,' and drove out both the devils. Then, as he bathed, he told them: 'The enemy of mankind lies in wait everywhere, in baths and in rivers; therefore we ought always to invoke the Lord's name, that he may have power over us.'

They brought their sick to him to be healed, and so they did from other cities.

28 An old man, Nicolaus, came with clothes rent and said: 'I am seventy-four years old and have always been a libertine. Three days ago I heard of your miracles and teaching. I thought I would turn over a new leaf, and then again that I would not. in this doubt, I took a Gospel and prayed God to make me forget my old devices. A few days after, I forgot the Gospel I had about me, and went to the brothel. The woman said: "Depart, old man, depart: thou art an angel of God, touch me not nor approach me, for I see in thee a great mystery." Then I remembered the Gospel, and am come to you for help and pardon.' Andrew discoursed long against incontinence, and prayed from the sixth to the ninth hour. He rose and washed his face and said: 'I will not eat till I know if God will have mercy on this man.' A second day he fasted, but had no revelation until the fifth day, when he wept vehemently and said: 'Lord, we obtain mercy for the dead, and now this man that desireth to know thy greatness, wherefore should he not return and thou heal him?' A voice from heaven said: 'Thou hast prevailed for

the old man; but like as thou art worn with fasting, let him also fast, that he may be saved.' And he called him and preached abstinence. On the sixth day he asked the brethren all to pray for Nicolaus, and they did. Andrew then took food and permitted the rest to eat. Nicolaus went home, gave away all his goods, and lived for six months on dry bread and water. Then he died. Andrew was not there, but in the place where he was he heard a voice: 'Andrew, Nicolaus for whom thou didst intercede, is become mine.' And he told the brethren that Nicolaus was dead, and prayed that he might rest in peace.

29 And while he abode in that place (probably Lacedaemon) Antiphanes of Megara came and said: 'If there be in thee any kindness, according to the command of the Saviour whom thou preachest, show it now.' Asked what his story was, he told it. Returning from a journey, I heard the porter of my house crying out. They told me that he and his wife and son were tormented of a devil. I went upstairs and found other servants gnashing their teeth, running at me, and laughing madly. I went further up and found they had beaten my wife: she lay with her hair over her face unable to recognize me. Cure her, and I care nothing for the others.' Andrew said: 'There is no respect of persons with God. Let us go there.' They went from Lacedaemon to Megara, and when they entered the house, all the devils cried out: 'What dost thou here, Andrew? Go where thou art permitted: this house is ours.' He healed the wife and all the possessed persons, and Antiphanes and his wife became firm adherents.

30 He returned to Patrae where Egeas was now proconsul, and one Iphidamia, who had been converted by a disciple, Sosias, came and embraced his feet and said: 'My lady Maximilla who is in a fever has sent for you. The proconsul is standing by her bed with his sword drawn, meaning to kill himself when she expires.' He went to her, and said to Egeas: 'Do thyself no harm, but put up thy sword into his place. There will be a time when thou wilt draw it on me.' Egeas did not understand, but made way. Andrew took Maximilla's hand, she broke into a sweat, and was well: he bade them give her food. The proconsul sent him 100 pieces of silver, but he would not look at them.

31 Going thence he saw a sick man lying in the dirt begging, and healed him.

32 Elsewhere he saw a blind man with wife and son, and said: 'This is indeed the devil's work: he has blinded them in soul and body.' He opened their eyes and they believed.

33 One who saw this said: 'I beg thee come to the harbour; there is a man, the son of a sailor, sick fifty years, cast out of the house, lying on the shore, incurable, full of ulcers and worms.' They went to him. The sick man said: 'Perhaps you are the disciple of that God who alone can save.' Andrew said: 'I am he who in the name of my God can restore thee to health,' and added: 'In the name of Jesus Christ, rise and follow me.' He left his filthy rags and followed, the pus and worms flowing from him. They went into the sea, and the apostle washed him in the name of the Trinity and he was whole, and ran naked through the city proclaiming the true God.

34 At this time the proconsul's brother Stratocles arrived from Italy. One of his slaves, Alcman, whom he loved, was taken by a devil and lay foaming in the court. Stratocles hearing of it said: 'Would the sea had swallowed me before I saw this.' Maximilla and

Iphidamia said: 'Be comforted: there is here a man of God, let us send for him.' When he came he took the boy's hand and raised him whole. Stratocles believed and clave to Andrew.

35 Maximilla went daily to the praetorium and sent for Andrew to teach there. Egeas was away in Macedonia, angry because Maximilla had left him since her conversion. As they were all assembled one day, he returned, to their great terror. Andrew prayed that he might not be suffered to enter the place till all had dispersed. And Egeas was at once seized with indisposition, and in the interval the apostle signed them all and sent them away, himself last. But Maximilla on the first opportunity came to Andrew and received the word of God and went home. [At about this point we must place the episodes quoted by Evodius of Uzala: see below.]

36 After this Andrew was taken and imprisoned by Egeans, and all came to the prison to be taught. After a few days he was scourged and crucified; he hung for three days, preaching, and expired, as is fully set forth in his Passion. Maximilla embalmed and buried his body.

37 From the tomb comes manna like flour, and oil: the amount shows the barrenness or fertility of the coming season -as I have told in my first book of Miracles. I have not set out his Passion at length, because I find it well done by some one else.

38 This much have I presumed to write, unworthy, unlettered, &c. The author's prayer for himself ends the book. May Andrew, on whose death-day he was born, intercede to save him.

(The Passion to which Gregory alludes is that which begins *Conversante et docente*.)

Of the detached fragments and quotations which precede the Passion there are three:

(a) One is in the Epistle of Titus.

When, finally, Andrew also [John has been cited shortly before] had come to a wedding, he too, to manifest the glory of God, disjoined certain who were intended to marry each other, men and women, and instructed them to continue holy in the single state.

No doubt this refers to the story in Gregory, ch. 11. Gregory, it may be noted, has altered the story (or has used an altered text), for the marriage of cousins was not forbidden till Theodosius' time (so Flamion). He or his source has imagined the relationship between the couples; in the original Acts none need have existed: the mere fact of the marriage was enough.

(b) The next are in a tract by Evodius, bishop of Uzala, against the Manichees:

Observe, in the Acts of Leucius which he wrote under the name of the apostles, what manner of things you accept about Maximilla the wife of Egetes: who, refusing to pay her due to her husband (though the apostle has said: Let the husband pay the due to the wife and likewise the wife to the husband: 1 Cor. vii. 3), imposed her maid Euclia upon her husband, decking her out, as is there written, with wicked (lit. hostile) enticements and paintings, and substituted her as deputy for herself at night, so that he in ignorance used her as his wife.

There also is it written, that when this same Maximilla and Iphidamia were gone together to hear the apostle Andrew, a beautiful child, who, Leucius would have us understand, was either God or at least an angel, escorted them to the apostle Andrew and went to the praetorium of Egetes, and entering their chamber feigned a woman's voice, as of Maximilla, complaining of the sufferings of womankind, and of Iphidamia replying. When Egetes heard this dialogue, he went away. [These incidents must have intervened between cc. 35 and 36 of Gregory of Tours.]

(c) Evodius quotes another sentence, not certainly from the Acts of Andrew, but more in their manner than in that of John or Peter:

In the Acts written by Leucius, which the Manichees receive, it is thus written:

For the deceitful figments and pretended shows and collection (force, compelling) of visible things do not even proceed from their own nature, but from that man who of his own will has become worse through seduction.

It is obscure enough, in original and version: but is the kind of thing that would appeal to those who thought of material things and phenomena as evil.

We do not wonder that such narratives as that which Evodius quotes have been expunged, either by Gregory or his source, from the text.

The next passage is a fragment of some pages in length found by M. Bonnet in a Vatican MS. (Gr. 808) of tenth to eleventh century. There is no doubt that it is a piece of the original Acts. It is highly tedious in parts. Andrew in prison discourses to the brethren.

1 . . . is there in you altogether slackness? are ye not yet convinced of yourselves that ye do not yet bear his goodness? let us be reverent, let us rejoice with ourselves in the bountiful (ungrudging) fellowship which cometh of him. Let us say unto ourselves: Blessed is our race! by whom hath it been loved? blessed is our state! of whom hath it obtained mercy? we are not cast on the ground, we that have been recognized by so great highness: we are not the offspring of time, afterward to be dissolved by time; we are not a contrivance (product) of motion, made to be again destroyed by itself, nor things of earthly birth. ending again therein. We belong, then, to a greatness, unto which we aspire, of which we are the property, and peradventure to a greatness that hath mercy upon us. We belong to the better; therefore we flee from the worse: we belong to the beautiful, for whose sake we reject the foul; to the righteous, by whom we cast away the unrighteous, to the merciful, by whom we reject the unmerciful; to the Saviour, by whom we recognize the destroyer; to the light, by whom we have cast away the darkness; to the One, by whom we have turned away from the many; to the heavenly, by whom we have learned to know the earthly; to the abiding, by whom we have seen the transitory. If we desire to offer unto God that hath had mercy on us a worthy thanksgiving or confidence or hymn or boasting, what better cause (theme) have we than that we have been recognized by him?

2 And having discoursed thus to the brethren, he sent them away every one to his house, saying to them: Neither are ye ever forsaken of me, ye that are servants of Christ, because of

the love that is in him: neither again shall I be forsaken of you because of his intercession (mediation). And every one departed unto his house: and there was among them rejoicing after this sort for many days, while Aegeates took not thought to prosecute the accusation against the Apostle. Every one of them then was confirmed at that time in hope toward the Lord, and they assembled without fear in the prison, with Maximilla, Iphidamia, and the rest, continually, being sheltered by the protection and grace of the Lord.

3 But one day Aegeates, as he was hearing causes, remembered the matter concerning Andrew: and as one seized with madness, he left the cause which he had in hand, and rose up from the judgement seat and ran quickly to the praetorium, inflamed with love of Maximilla and desiring to persuade her with flatteries. And Maximilla was beforehand with him, coming from the prison and entering the house. And he went in and said to her:

4 Maximilla, thy parents counted me worthy of being thy consort, and gave me thine hand in marriage, not looking to wealth or descent or renown, but it may be to my good disposition of soul: and, that I may pass over much that I might utter in reproach of thee, both of that which I have enjoyed at thy parents' hands and thou from me during all our life, I am come, leaving the court, to learn of thee this one thing: answer me then reasonably, if thou wert as the wife of former days, living with me in the way we know, sleeping, conversing, bearing offspring with me, I would deal well with thee in all points; nay more, I would set free the stranger whom I hold in prison: but if thou wilt not to thee I would do nothing harsh, for indeed I cannot; but him, whom thou affectionest more than me, I will afflict yet more. Consider, then, Maximilla, to whether of the two thou inclinest, and answer me to-morrow; for I am wholly armed for this emergency.

5 And with these words he went out; but Maximilla again at the accustomed hour, with Iphidamia, went to Andrew: and putting his hands before her own eyes, and then putting them to her mouth, she began to declare to him the whole matter of the demand of Aegeates. And Andrew answered her: I know, Maximilla my child, that thou thyself art moved to resist the whole attraction (promise) of nuptial union, desiring to be quit of a foul and polluted way of life: and this hath long been firmly held in thine (MS. mine) intention; but now thou wishest for the further testimony of mine opinion. I testify, O Maximilla: do it not; be not vanquished by the threat of Aegeates: be not overcome by his discourse: fear not his shameful counsels: fall not to his artful flatteries: consent not to surrender thyself to his impure spells, but endure all his torments looking unto us for a little space, and thou shalt see him wholly numbed and withering away from thee and from all that are akin to thee. But (For) that which I most needed to say to thee -for I rest not till I fulfil the business which is seen, and which cometh to pass in thy person- hath escaped me: and rightly in thee do I behold Eve repenting, and in myself Adam returning; for that which she suffered in ignorance, thou now (for whose soul I strive) settest right by returning: and that which the spirit suffered which was overthrown with her and slipped away from itself, is set right in me, with thee who seest thyself being brought back. For her defect thou hast remedied by not suffering like her; and his imperfection I have perfected by taking refuge with God, that which she disobeyed thou hast obeyed: that whereto he consented I flee from: and that which

they both transgressed we have been aware of, for it is ordained that every one should correct (and raise up again) his own fall.

6 I, then, having said this as I have said it, would go on to speak as followeth: Well done, O nature that art being saved for thou hast been strong and hast not hidden thyself (from God like Adam)! Well done, O soul that criest out of what thou hast surfered, and returnest unto thyself ! Well done, O man that understandest what is thine and dost press on to what is thine! Well done, thou that hearest what is spoken, for I see thee to be greater than things that are thought or spoken! I recognize thee as more powerful than the things which seemed to overpower thee; as more beautiful than those which cast thee down into foulness, which brought thee down into captivity. Perceiving then, O man, all this in thyself, that thou art immaterial, holy light, akin to him that is unborn, that thou art intellectual, heavenly, translucent, pure, above the flesh, above the world, above rulers, above principalities, over whom thou art in truth, then comprehend thyself in thy condition and receive full knowledge and understand wherein thou excellest: and beholding thine own face in thine essence, break asunder all bonds -I say not only those that are of thy birth, but those that are above birth, whereof we have set forth to thee the names which are exceeding great -desire earnestly to see him that is revealed unto thee, him who doth not come into being, whom perchance thou alone shalt recognize with confidence.

7 These things have I spoken of thee, Maximilla, for in their meaning the things I have spoken reach unto thee. Like as Adam died in Eve because he consented unto her confession, so do I now live in thee that keepest the Lord's commandment and stablishest thyself in the rank (dignity) of thy being. But the threats of Aegeates do thou trample down, Maximilla, knowing that we have God that hath mercy on us. And let not his noise move thee, but continue chaste- and let him punish me not only with such torments as bonds, but let him cast me to the beasts or burn me with fire, and throw me from a precipice. And what need I say? there is but this one body; let him abuse that as he will, for it is akin to himself.

8 And yet again unto thee is my speech, Maximilla: I say unto thee, give not thyself over unto Aegeates: withstand his ambushes- for indeed, Maximilla, I have seen my Lord saying unto me: Andrew, Aegeates' father the devil will loose thee from this prison. Thine, therefore, let it be henceforth to keep thyself chaste and pure, holy, unspotted, sincere, free from adultery, not reconciled to the discourses of our enemy, unbent, unbroken, tearless, unwounded, not storm-tossed, undivided, not stumbling without fellow-feeling for the works of Cain. For if thou give not up thyself, Maximilla, to what is contrary to these, I also shall rest, though I be thus forced to leave this life for thy sake that is, for mine own. But if I were thrust out hence, even I, who, it may be, might avail through thee to profit others that are akin to me, and if thou wert persuaded by the discourse of Aegeates and the flatteries of his father the serpent, so that thou didst turn unto thy former works, know thou that on thine account I should be tormented until thou thyself sawest that I had contemned life for the sake of a soul which was not worthy.

9 I entreat, therefore, the wise man that is in thee that thy mind continue clear seeing. I entreat thy mind that is not seen, that it be preserved whole: I beseech thee, love thy Jesus,

and yield not unto the worse. Assist me, thou whom I entreat as a man, that I may become perfect: help me also, that thou mayest recognize thine own true nature: feel with me in my suffering, that thou mayest take knowledge of what I suffer, and escape suffering see that which I see, and thou shalt be blind to what thou seest: see that which thou shouldst, and thou shalt not see that thou shouldst not: hearken to what I say, and cast away that which thou hast heard.

10 These things have I spoken unto thee and unto every one that heareth, if he will hear. But thou, O Stratocles, said he, looking toward him, Why art thou so oppressed, with many tears and groanings to be heard afar off? what is the lowness of spirit that is on thee? why thy much pain and thy great anguish? dost thou take note of what is said, and wherefore I pray thee to be disposed in mind as my child? (or, my child, to be composed in mind): dost thou perceive unto whom my words are spoken? hath each of them taken hold on thine understanding? have they whetted (MS. touched) thine intellectual part? have I thee as one that hath hearkened to me? do I find myself in thee? is there in thee one that speaketh whom I see to be mine own? doth he love him that speaketh in me and desire to have fellowship with him? doth he wish to be made one with him? doth he hasten to become his friend? doth he yearn to be joined with him? doth he find in him any rest? hath he where to lay his head? doth nought oppose him there? nought that is wroth with him, resisteth him, hateth him, fleeth from him, is savage, avoideth, turneth away, starteth off, is burdened, maketh war, talketh with others, is flattered by others, agreeth with others? Doth nothing else disturb him? Is there one within that is strange to me? an adversary, a breaker of peace, an enemy, a cheat, a sorcerer, a crooked dealer, unsound, guileful, a hater of men, a hater of the word, one like a tyrant, boastful, puffed up, mad, akin to the serpent, a weapon of the devil, a friend of the fire, belonging to darkness? Is there in thee any one, Stratocles, that cannot endure my saying these things? Who is it? Answer: do I talk in vain? have I spoken in vain? Nay, saith the man in thee, Stratocles, who now again weepeth.

11 And Andrew took the band of Stratocles and said: I have him whom I loved; I shall rest on him whom I look for; for thy yet groaning, and weeping without restraint, is a sign unto me that I have already found rest, that I have not spoken to thee these words which are akin to me, in vain.

12 And Stratocles answered him: Think not, most blessed Andrew, that there is aught else that afflicteth me but thee; for the words that come forth of thee are like arrows of fire shot against me, and every one of them reacheth me and verily burneth me up. That part of my soul which inclineth to what I hear is tormented, divining the affliction that is to follow, for thou thyself departest, and, I know, nobly: but hereafter when I seek thy care and affection, where shall I find it, or in whom? I have received the seeds of the words of salvation, and thou wast the sower: but that they should sprout up and grow needs none other but thee, most blessed Andrew. And what else have I say to thee but this? I need much mercy and help from thee, to become worthy of the seed I have from thee, which will not otherwise increase perpetually or grow up into the light except thou willest it, and prayest for them and for the whole of me.

13 And Andrew answered him: This, my child, was what I beheld in thee myself. And I glorify my Lord that my thought of thee walked not on the void, but knew what it said. But that ye may know the truth, to-morrow doth Aegeates deliver me up to be crucified: for Maximilla the servant of the Lord will enrage the enemy that is in him, unto whom he belongeth, by not consenting to that which is hateful to her; and by turning against me he will think to console himself.

14 Now while the apostle spake these things, Maximilla was not there, for she having heard throughout the words wherewith he answered her, and being in part composed by them, and of such a mind as the words pointed out, set forth not inadvisedly nor without purpose and went to the praetorium. And she bade farewell to all the life of the flesh, and when Aegeates brought to her the same demand which he had told her to consider, whether she would lie with him, she rejected it- and thenceforth he bent himself to putting Andrew to death, and thought to what death he should expose him. And when of all deaths crucifixion alone prevailed with him, he went away with his like and dined; and Maximilla, the Lord going before her in the likeness of Andrew, with Iphidamia came back to the prison- and there being therein a great gathering of the brethren, she found Andrew discoursing thus:

15 I, brethren, was sent forth by the Lord as an apostle unto these regions whereof my Lord thought me worthy, not to teach any man, but to remind every man that is akin to such words that they live in evils which are temporal, delighting in their injurious delusions: wherefrom I have always exhorted you also to depart, and encouraged you to press toward things that endure, and to take flight from all that is transitory (flowing)- for ye see that none of you standeth, but that all things, even to the customs of men, are easily changeable. And this befalleth because the soul is untrained and erreth toward nature and holdeth pledges toft its error. I therefore account them blessed who have become obedient unto the word preached, and thereby see the mysteries of their own nature; for whose sake all things have been builded up.

16 I enjoin you therefore, beloved children, build yourselves firmly upon the foundation that hath been laid for you, which is unshaken, and against which no evil- willer can conspire. Be then, rooted upon this foundation: be established, remembering what ye have seen (or heard) and all that hath come to pass while I walked with you all. Ye have seen works wrought through me which ye have no power to disbelieve, and such signs come to pass as perchance even dumb nature will proclaim aloud; I have delivered you words which I pray may so be received by you as the words themselves would have it. Be established then, beloved upon all that ye have seen, and heard, and partaken of. And God on whom ye have believed shall have mercy on you and present you into himself, giving you rest unto all ages.

17 Now as for that which is to befall me, let it not really trouble you as some strange spectacle, that the servant of God unto whom God himself hath granted much in deeds and words, should by an evil man be driven out of this temporal life: for not only unto me will this come to pass, but unto all them that have loved and believed on him and confess him. The devil that is wholly shameless will arm his own children against them, that they may consent unto him; and he will not have his desire. And wherefore he essayeth this I will tell

you. From the beginning of all things, and if I may so say, since he that hath no beginning came down to be under his rule, the enemy that is a foe to peace driveth away from (God) such a one as doth not belong indeed to him, but is some one of the weaker sort and not fully enlightened (?), nor yet able to recognize himself. And because he knoweth him not, therefore must he be fought against by him (the devil). For he, thinking that he possesseth him and is his master for ever, opposeth him so much, that he maketh their enmity to be a kind of friendship: for suggesting to him his own thoughts, he often portrayeth them as pleasurable and specious (MS. deceitful), by which he thinketh to prevail over him. He was not, then, openly shown to be an enemy, for he feigned a friendship that was worthy of him.

18 And this his work he carried on so long that he (man) forgot to recognize it, but he (the devil) knew it himself: that is, he, because of his gifts . But when the mystery of grace was lighted up, and the counsel of rest manifested, and the light of the word shown, and the race of them that were saved was proved, warring against many pleasures, [he, seeing] the enemy himself despised, and himself, through the goodness of him that had mercy on us, derided because of his own gifts, by which he had thought to triumph over man- he began to plot against us with hatred and enmity and assaults; and this hath he determined, not to cease from us till he thinketh to separate us (from God).

For before, our enemy was without care, and offered us a feigned friendship which was worthy of him, and was able not to fear that we, deceived by him, should depart from him. But when the light of dispensation was kindled, it made , I say not stronger, . For it exposed that part of his nature which was hidden and which thought to escape notice, and made it confess what it is.

Knowing therefore, brethren, that which shall be, let us be vigilant, not discontented, not making a proud figure, not carrying upon our souls marks of him which are not our own: but wholly lifted upward by the whole word, let us all gladly await the end, and take our flight away from him, that he may be henceforth shown as he is, who our nature unto (or against) our . . .

THE MARTYRDOM

The original text of this, as Flamion shows, has to be picked out of several Greek and Latin authorities.

Bonnet prints the Martyrdom in several forms (Act. Apost. Apocr. ii. 1): on pp. 1-37 we have the Passion in three texts.

The uppermost is the Latin letter of the presbyters and deacons of Achaia. This, as Bonnet has proved, is the original of the two Greek versions printed below it. The first editors of this Letter thought it might be a genuine document. But it is really an artificial thing. The greater part of it consists of a dialogue between Andrew and Aegeates: the narrative of the actual Passion is rather brief.

Of the two Greek versions, the first, which begins "ha tois ophthalmois"(greek) is a faithful version of the Latin.

The other, which begins "haper tois ophthalmois"(greek) has a number of insertions taken from the original Acts, ultimately, perhaps through the medium of a 'Passion', circulated separately, such as we have had in the cases of John, Paul, and Peter. This text is called by Flamion the *Epitre grecque*. Ep. gr.

On pp. 38-45 follows the fragment of discourses which has just been translated. Very likely this is a relic of a separate Passion cut off from the end of the original Acts.

On pp. 46-57 is the 'Martyrium prius'. This tells (after speaking of the dispersion of the apostles) of the cure and conversion of Lesbius, destruction of temples, dismissal of Lesbius by Caesar, vision of Andrew that Aegeates is to put him to death, arrest of Andrew, and martyrdom. It contains many speeches. This is Mart. 1.

On pp. 58-64 is the 'Martyrium alterum' in two texts, which begins at once with the arrest of the apostle by Aegeates- after he has spent the night in discoursing to the brethren.

Mart. II, A, B are the two texts of this. Besides these Bonnet has published in the *Analecta Bollandiana* and separately (as *Supplementum Codicis Apocryphi*, ii, 1895) the following documents:

1 Acts of Andrew with Encomium: called for short *Laudatio*, which recounts the journeys at considerable length, and some of the miracles which we have seen in Gregory, and then the Passion (cc. 44-9) and the Translation to Constantinople.

2. A Greek Martyrdom, of which cc. 1-8 recount the journeys, and from 9 onwards the Passion, with a good deal of matter from the original Acts. This is called *Narratio*.

3. A Latin Passion- that known to Gregory, which begins *Conversante et docente*: it forms the end of Book III of Abdias' *Historia Apostolica*, and is there tacked on to Gregory's book of Miracles.

Using all these sources, Flamion has with great pains indicated which portions he assigns to the original Acts, and I shall follow him here. The resultant text is a kind of mosaic, of which the sources shall be indicated in the margin.

And after he had thus discoursed throughout the night to the brethren, and prayed with them and committed them unto the Lord, early in the morning Aegeates the proconsul sent for the apostle Andrew out of the prison and said to him: The end of thy judgement is at hand, thou stranger, enemy of this present life and foe of all mine house. Wherefore hast thou thought good to intrude into places that are not thine, and to corrupt my wife who was of old obedient unto me? why hast thou done this against me and against all Achaia ? Therefore shalt thou receive from me a gift in recompense of that thou hast wrought against me.

And he commanded him to be scourged by seven men and afterward to be crucified: and charged the executioners that his legs should be left unpierced, and so he should be hanged up: thinking by this means to torment him the more.

Now the report was noised throughout all Patrae that the stranger, the righteous man, the servant of Christ whom Aegeates held prisoner, was being crucified, having done nothing amiss: and they ran together with one accord unto the sight, being wroth with the proconsul because of his impious judgement.

And as the executioners led him unto the place to fulfil that which was commanded them, Stratocles heard what was come to pass, and ran hastily and overtook them, and beheld the blessed Andrew violently haled by the executioners like a malefactor. And he spared them not, but beating every one of them soundly and tearing their coats from top to bottom, he caught Andrew away from them, saying: Ye may thank the blessed man who hath instructed me and taught me to refrain from extremity of wrath: for else I would have showed you what Stratocles is able to do, and what is the power of the foul Aegeates. For we have learnt to endure that which others inflict upon us. And he took the hand of the apostle and went with him to the place by the sea-shore where he was to be crucified.

But the soldiers who had received him from the proconsul left him with Stratocles, and returned and told Aegeates, saying: As we went with Andrew Stratocles prevented us, and rent our coats and pulled him away from us and took him with him, and lo, here we are as thou seest. And Aegeates answered them: Put on other raiment and go and fulfil that which I commanded you, upon the condemned man: but be not seen of Stratocles, neither answer him again if he ask aught of you; for I know the rashness of his soul, what it is, and if he were provoked he would not even spare me. And they did as Aegeates said unto them.

But as Stratocles went with the apostle unto the place appointed, Andrew perceived that he was wroth with Aegeates and was reviling him in a low voice, and said unto him: My child Stratocles, I would have thee henceforth possess thy soul unmoved, and remove from thyself this temper, and neither be inwardly disposed thus toward the things that seem hard to thee, nor be inflamed outwardly: for it becometh the servant of Jesus to be worthy of Jesus. And another thing will I say unto thee and to the brethren that walk with me: that the man that is against us, when he dareth aught against us and findeth not one to consent unto him, is smitten and beaten and wholly deadened because he hath not accomplished that which he undertook; let us therefore, little children, have him alway before our eyes, lest if we fall asleep he slaughter us (you) like an adversary.

And as he spake this and yet more unto Stratocles and them that were with him, they came to the place where he was to be crucified: and (seeing the cross set up at the edge of the sand by the sea-shore) he left them all and went to the cross and spake unto it (as unto a living creature, with a loud voice):

Hail, O cross, yea be glad indeed! Well know I that thou shalt henceforth be at rest, thou that hast for a long time been wearied, being set up and awaiting me. I come unto thee whom I know to belong to me. I come unto thee that hast yearned after me. I know thy mystery, for the which thou art set up: for thou art planted in the world to establish the things that are unstable: and the one part of thee stretcheth up toward heaven that thou mayest signify the heavenly word (or, the word that is above) (the head of all things): and another part of thee is spread out to the right hand and the left that it may put to flight the envious and adverse

power of the evil one, and gather into one the things that are scattered abroad (or, the world): And another part of thee is planted in the earth, and securely set in the depth, that thou mayest join the things that are in the earth and that are under the earth unto the heavenly things (Laud. that thou mayest draw up them that be under the earth and them that are held in the places beneath the earth, and join, &c.).

O cross, device (contrivance) of the salvation of the Most High! O cross, trophy of the victory [of Christ] over the enemies! O cross, planted upon the earth and having thy fruit in the heavens! O name of the cross, filled with all things (lit. a thing filled with all).

Well done, O cross, that hast bound down the mobility of the world (or, the circumference)! Well done, O shape of understanding that hast shaped the shapeless (earth?)! Well done, O unseen chastisement that sorely chastisest the substance of the knowledge that hath many gods, and drivest out from among mankind him that devised it! Well done, thou that didst clothe thyself with the Lord, and didst bear the thief as a fruit, and didst call the apostle to repentance, and didst not refuse to accept us!

But how long delay I, speaking thus, and embrace not the cross, that by the cross I may be made alive, and by the cross (win) the common death of all and depart out of life?

Come hitler ye ministers of joy unto me, ye servants of Aegeates: accomplish the desire of us both, and bind the lamb unto the wood of suffering, the man unto the maker, the soul unto the Saviour.

And the blessed Andrew having thus spoken, standing upon the earth, looked earnestly upon the cross, and bade the brethren that the executioners should come and do that which was commanded them; for they stood afar off.

And they came and bound his hands and his feet and nailed them not; for such a charge had they from Aegeates; for he wished to afflict him by hanging him up, and that in the night he might be devoured alive by dogs (Laud. that he might be wearied out and permit Maximilla to live with him). And they left him hanging and departed from him.

And when the multitudes that stood by of them that had been made disciples in Christ by him saw that they had done unto him none of the things accustomed with them that are crucified, they hoped to hear something again from him. For as he hung, he moved his head and smiled. And Stratocles asked him, saying: Wherefore smilest thou, servant of God? thy laughter maketh us to mourn and weep because we are bereaved of thee. And the blessed Andrew answered him: Shall I not laugh, my son Stratocles, at the vain assault (ambush) of Aegeates, whereby he thinketh to punish us? we are strangers unto him and his conspiracies. He hath not to hear; for if he had, he would have heard that the man of Jesus cannot be punished, because he is henceforth known of him.

And thereafter he spake unto them all in common, for the heathen also were come together, being wroth at the unjust judgement of Aegeates.

Ye men that are here present, and women and children, old and young, bond and free, and all that will hear, take ye no heed of the vain deceit of this present life, but heed us rather who hang here for the Lord's sake and are about to depart out of this body: and renounce all the lusts of the world and contemn (spit upon) the worship of the abominable idols, and run unto the true worshipping of our God that lieth not, and make yourselves a temple pure and ready to receive the word. (Narr. then becomes obviously late: Ep. Gr., which is far shorter, ends: And hasten to overtake my soul as it hasteneth toward heavenly things, and in a word despise all temporal things, and establish your minds as men believing in Christ.)

And the multitudes hearing the things which he spake departed not from the place; and Andrew continued speaking yet more unto them, for a day and a night. And on the day following, beholding his endurance and constancy of soul and wisdom of spirit and strength of mind, they were wroth, and hastened with one accord unto Aegeates, to the judgement-seat where he sat, and cried out against him, saying: What is this judgement of thine, O proconsul ? thou hast ill judged! thou hast condemned unjustly: thy court is against law! What evil hath this man done? wherein hath he offended? The city is troubled: thou injurest us all! destroy not Caesar's city! give us the righteous man! restore us the holy man! slay not a man dear to God! destroy not a man gentle and pious! lo, two days is he hanged up and yet liveth, and hath tasted nothing, and yet refresheth all us with his words, and lo, we believe in the God whom he preacheth. Take down the righteous man and we will all turn philosophers; loose the chaste man and all Patrae will be at peace, set free the wise man and all Achaia shall be set free by him! (or, obtain mercy.)

But when at the first Aegeates would not hear them, but beckoned with the hand to the people that they should depart, they were filled with rage and were at the point to do him violence, being in number about two thousand (Narr., Ep. Gr., Mart. II: 20,000).

And when the proconsul saw them to be after a sort mad, he feared lest there should be a rising against him, and rose up from the judgement-seat and went with them, promising to release Andrew. And some went before and signified to the apostle and to the rest of the people that were there, wherefore the proconsul was coming. And all the multitude of the disciples rejoiced together with Maximilla and Iphidamia and Stratocles.

But when Andrew heard it, he began to say: O the dullness and disobedience and simplicity of them whom I have taught! how much have I spoken, and even to this day I have not persuaded them to flee from the love of earthly things! but they are yet bound unto them and continue in them, and will not depart from them. What meaneth this affection and love and sympathy with the flesh? how long heed ye worldly and temporal things? how long understand ye not the things that be above us, and press not to overtake them? Leave me henceforth to be put to death in the manner which ye behold, and let no man by any means loose me from these bonds, for so is it appointed unto me to depart out of the body and be present with the Lord, with whom also I am crucified. And this shall be accomplished.

And he turned unto Aegeates and said with a loud voice: Wherefore art thou come, Aegeates, that art an alien unto me? what wilt thou dare afresh, what contrive, or what fetch? tell us that thou hast repented and art come to loose us? nay, not if thou repentest, indeed, Aegeates, will

I now consent unto thee, not if thou promise me all thy substance will I depart from myself, not if thou say that thou art mine will I trust thee. And dost thou, proconsul, loose him that is bound? him that hath been set free? that hath been recognized by his kinsman? that hath obtained mercy and is beloved of him? dost thou loose him that is alien to thee? the stranger? that only appeareth to thee? I have one with whom I shall be for ever, with whom I shall converse for unnumbered ages. Unto him do I go, unto him do I hasten, who made thee also known unto me, who said to me: Understand thou Aegeates and his gifts let not that fearful one afright thee, nor think that he holdeth thee who art mine. He is thine enemy: he is pestilent, a deceiver, a corrupter, a madman, a sorcerer, a cheat, a murderer, wrathful, without compassion. Depart therefore from me, thou worker of all iniquity. (Ep. Gr. He is thine enemy. Therefore I know thee, through him that permitted me to know. I depart from thee. For I and they that are akin to me hasten toward that which is ours, and leave thee to be what thou wast, and what thou knowest not thyself to be.)

And the Proconsul hearing this stood speechless and as it were beside himself; but as all the city made an uproar that he should loose Andrew, he drew near to the cross to loose him and take him down. But the blessed Andrew cried out with a loud voice: Suffer not Lord, thine Andrew that hath been bound upon thy cross, to be loosed again; give not me that am upon thy mystery to the shameless devil; O Jesu Christ, let not thine adversary loose him that is hung upon thy grace; O Father, let not this mean (little) one humble any more him that hath known thy greatness. But do thou, Jesu Christ, whom I have seen, whom I hold, whom I love, in whom I am and shall be, receive me in peace into thine everlasting tabernacles, that by my going out there may be an entering in unto thee of many that are akin to me, and that they may rest in thy majesty. And having so said, and yet more glorified the Lord, he gave up the ghost, while we all wept and lamented at our parting from him.

And after the decease of the blessed Andrew, Maximilla together with Stratocles, caring nought for them that stood by, drew near and herself loosed his body: and when it was evening she paid it the accustomed care and buried it (hard by the sea-shore). And she continued separate from Aegeates because of his brutal soul and his wicked manner of life: and she led a reverend and quiet life, filled with the love of Christ, among the brethren. Whom Aegeates solicited much, and promised that she should have the rule over his affairs; but being unable to persuade her, he arose in the dead of night and unknown to them of his house cast himself down from a great height and perished.

But Stratocles, which was his brother after the flesh, would not touch aught of the things that were left of his substance; for the wretched man died without offspring: but said: Let thy goods go with thee, Aegeates.

For of these things we have no need, for they are polluted; but for me, let Christ be my friend and I his servant, and all my substance do I offer unto him in whom I have believed, and I pray that by worthy hearing of the blessed teaching of the apostle I may appear a partaker with him in the ageless and unending kingdom. And so the uproar of the people ceased, and all were glad at the amazing and untimely and sudden fall of the impious and lawless Aegeates.

Acts and Martyrdom of the Holy Apostle Andrew

What we have all, both presbyters and deacons of the churches of Achaia, beheld with our eyes, we have written to all the churches established in the name of Christ Jesus, both in the east and west, north and south. Peace to you, and to all who believe in one God, perfect Trinity, true Father unbegotten, true Son only-begotten, true Holy Spirit proceeding from the Father, and abiding in the Son, in order that there may be shown one Holy Spirit subsisting in the Father and Son in precious Godhead. This faith we have learned from the blessed Andrew, the apostle of our Lord Jesus Christ, whose passion also we, having seen it set forth before our eyes, have not hesitated to give an account of, according to the degree of ability we have.

Accordingly the proconsul Ægeates, having come into the city of Patras, began to compel those believing in Christ to worship the idols; to whom the blessed Andrew, running up, said: It behooved you, being a judge of men, to acknowledge your Judge who is in the heaven, and having acknowledged Him, to worship Him; and worshipping Him who is the true God, to turn away your thoughts from those which are not true gods.

To whom Ægeates said: Are you Andrew, who destroyest the temples of the gods, and persuadest men about the religion which, having lately made its appearance, the emperors of the Romans have given orders to suppress?

The blessed Andrew said: The emperors of the Romans have never recognised the truth. And this the Son of God, who came on account of the salvation of men, manifestly teaches— that these idols are not only not gods, but also most shameful demons, and hostile to the human race, teaching men to offend God, so that, by being offended, He turns away and will not hearken; that therefore, by His turning away and not hearkening, they may be held captive by the devil; and that they might work them to such a degree, that when they go out of the body they may be found deserted and naked, carrying nothing with them but sins.

Ægeates said: These are superfluous and vain words: as for your Jesus, for proclaiming these things to the Jews they nailed him to the tree of the cross.

The blessed Andrew answering, said: Oh, if you would recognise the mystery of the cross, with what reasonable love the Author of the life of the human race for our restoration endured this tree of the cross, not unwillingly, but willingly!

Ægeates said: Seeing that, betrayed by his own disciple, and seized by the Jews, he was brought before the procurator, and according to their request was nailed up by the procurator's soldiers, in what way do you say that he willingly endured the tree of the cross?

The holy Andrew said: For this reason I say willingly, since I was with Him when he was betrayed by His disciple. For before He was betrayed, He spoke to us to the effect that He should be betrayed and crucified for the salvation of men, and foretold that He should rise again on the third day. To whom my brother Peter said, (Matthew 16:22) Far be it from you,

Lord; let this by no means be. And so, being angry, He said to Peter, Get behind me, Satan; for you are not disposed to the things of God. And in order that He might most fully explain that He willingly underwent the passion, He said to us, (John 10:18) I have power to lay down my life, and I have power to take it again. And, last of all, while He was supping with us, He said, (Matthew 26:21) One of you will betray me. At these words, therefore, all becoming exceedingly grieved, in order that the surmise might be free from doubt, He made it clear, saying, To whomsoever I shall give the piece of bread out of my hand, he it is who betrays me. When, therefore, He gave it to one of our fellow disciples, and gave an account of things to come as if they were already present, He showed that He was to be willingly betrayed. For neither did He run away, and leave His betrayer at fault; but remaining in the place in which He knew that he was, He awaited him.

Ægeates said: I wonder that you, being a sensible man, should wish to uphold him on any terms whatever; for, whether willingly or unwillingly, all the same, you admit that he was fastened to the cross.

The blessed Andrew said: This is what I said, if now you apprehend, that great is the mystery of the cross, which, if you wish, as is likely, to hear, attend to me.

Ægeates said: A mystery it cannot be called, but a punishment.

The blessed Andrew said: This punishment is the mystery of man's restoration. If you will listen with any attention, you will prove it.

Ægeates said: I indeed will hear patiently; but you, unless you submissively obey me, shall receive the mystery of the cross in yourself.

The blessed Andrew answered: If I had been afraid of the tree of the cross, I should not have proclaimed the glory of the cross.

Ægeates said: Your speech is foolish, because you proclaim that the cross is not a punishment, and through your foolhardiness you are not afraid of the punishment of death.

The holy Andrew said: It is not through foolhardiness, but through faith, that I am not afraid of the punishment of death; for the death of sins is hard. And on this account I wish you to hear the mystery of the cross, in order that you perhaps, acknowledging it, may believe, and believing, may come somehow or other to the renewing of your soul.

Ægeates said: That which is shown to have perished is for renewing. Do you mean that my soul has perished, that you make me come to the renewing of it through the faith, I know not what, of which you have spoken?

The blessed Andrew answered: This it is which I desired time to learn, which also I shall teach and make manifest, that though the souls of men are destroyed, they shall be renewed through the mystery of the cross. For the first man through the tree of transgression brought in death; and it was necessary for the human race, that through the suffering of the tree, death, which had come into the world, should be driven out. And since the first man, who brought death into the world through the transgression of the tree, had been produced from the

spotless earth, it was necessary that the Son of God should be begotten a perfect man from the spotless virgin, that He should restore eternal life, which men had lost through Adam, and should cut off the tree of carnal appetite through the tree of the cross. Hanging upon the cross, He stretched out His blameless hands for the hands which had been incontinently stretched out; for the most sweet food of the forbidden tree He received gall for food; and taking our mortality upon Himself, He made a gift of His immortality to us.

Ægeates said: With these words you shall be able to lead away those who shall believe in you; but unless you have come to grant me this, that you offer sacrifices to the almighty gods, I shall order you, after having been scourged, to be fastened to that very cross which you commend.

The blessed Andrew said: To God Almighty, who alone is true, I bring sacrifice day by day; not the smoke of incense, nor the flesh of bellowing bulls, nor the blood of goats, but sacrificing a spotless lamb day by day on the altar of the cross; and though all the people of the faithful partake of His body and drink His blood, the Lamb that has been sacrificed remains after this entire and alive. Truly, therefore, is He sacrificed, and truly is His body eaten by the people, and His blood is likewise drunk; nevertheless, as I have said, He remains entire, and spotless, and alive.

Ægeates said: How can this be?

The blessed Andrew said: If you would know, take the form of a disciple, that you may learn what you are inquiring after.

Ægeates said: I will exact of you through tortures the gift of this knowledge.

The blessed Andrew declared: I wonder that you, being an intelligent man, should fall into the folly of thinking that you may be able to persuade me, through your tortures, to disclose to you the sacred things of God. You have heard the mystery of the cross, you have heard the mystery of the sacrifice. If you believe in Christ the Son of God, who was crucified, I shall altogether disclose to you in what manner the Lamb that has been slain may live, after having been sacrificed and eaten, remaining in His kingdom entire and spotless.

Ægeates said: And by what means does the lamb remain in his kingdom after he has been slain and eaten by all the people, as you have said?

The blessed Andrew said: If you believe with all your heart, you shall be able to learn: but if you believe not, you shall not by any means attain to the idea of such truth.

Then Ægeates, enraged, ordered him to be shut up in prison, where, when he was shut up, a multitude of the people came together to him from almost all the province, so that they wished to kill Ægeates, and by breaking down the doors of the prison to set free the blessed Andrew the apostle.

Then the blessed Andrew admonished in these words, saying: Do not stir up the peace of our Lord Jesus Christ into seditious and devilish uproar. For my Lord, when He was betrayed,

endured it with all patience; He did not strive, He did not cry out, nor in the streets did any one hear Him crying out. (Matthew 12:19) Therefore do ye also keep silence, quietness, and peace; and hinder not my martyrdom, but rather get yourselves also ready beforehand as athletes to the Lord, in order that you may overcome threatenings by a soul that has no fear of man, and that you may get the better of injuries through the endurance of the body. For this temporary fall is not to be feared; but that should be feared which has no end. The fear of men, then, is like smoke which, while it is raised and gathered together, disappears. And those torments ought to be feared which never have an end. For these torments, which happen to be somewhat light, any one can bear; but if they are heavy, they soon destroy life. But those torments are everlasting, where there are daily weepings, and mournings, and lamentations, and never-ending torture, to which the proconsul Ægeates is not afraid to go. Be therefore rather prepared for this, that through temporary afflictions ye may attain to everlasting rest, and may flourish for ever, and reign with Christ. (2 Corinthians 4:17)

The holy Apostle Andrew having admonished the people with these and such like words through the whole night, when the light of day dawned, Ægeates having sent for him, ordered the blessed Andrew to be brought to him; and having sat down upon the tribunal, he said: I have thought that you, by your reflection during the night, hast turned away your thoughts from folly, and given up your commendation of Christ that you might be able to be with us, and not throw away the pleasures of life; for it is folly to come for any purpose to the suffering of the cross, and to give oneself up to most shameful punishments and burnings.

The holy Andrew answered: I shall be able to have joy with you, if you will believe in Christ, and throw away the worship of idols; for Christ has sent me to this province, in which I have acquired for Christ a people not the smallest.

Ægeates said: For this reason I compel you to make a libation, that these people who have been deceived by you may forsake the vanity of your teaching, and may themselves offer grateful libations to the gods; for not even one city has remained in Achaia in which their temples have not been forsaken and deserted. And now, through you, let them be again restored to the worship of the images, in order that the gods also, who have been enraged against you, being pleased by this, may bring it about that you may return to their friendship and ours. But if not, you await varied tortures, on account of the vengeance of the gods; and after these, fastened to the tree of the cross which you commend, you shall die.

The holy Andrew said: Listen, O son of death and chaff made ready for eternal burnings, (Matthew 3:12) to me, the servant of God and apostle of Jesus Christ. Until now I have conversed with you kindly about the perfection of the faith, in order that you, receiving the exposition of the truth, being made perfect as its vindicator, might despise vain idols, and worship God, who is in the heavens; but since you remain in the same shamelessness at last, and think me to be afraid because of your threats, bring against me whatever may seem to you greater in the way of tortures. For the more shall I be well pleasing to my King, the more I shall endure in tortures for the confession of His name.

Then the proconsul Ægeates, being enraged, ordered the apostle of Christ to be afflicted by tortures. Being stretched out, therefore, by seven times three soldiers, and beaten with

violence, he was lifted up and brought before the impious Ægeates. And he spoke to him thus: Listen to me, Andrew, and withdraw your thoughts from the outpouring of your blood; but if you will not hearken to me, I shall cause you to perish on the tree of the cross.

The holy Andrew said: I am a slave of the cross of Christ, and I ought rather to pray to attain to the trophy of the cross than to be afraid; but for you is laid up eternal torment, which, however, you may escape after you have tested my endurance, if you will believe in my Christ. For I am afflicted about your destruction, and I am not disturbed about my own suffering. For my suffering takes up a space of one day, or two at most; but your torment for endless ages shall never come to a close. Wherefore henceforward cease from adding to your miseries, and lighting up everlasting fire for yourself.

Ægeates then being enraged, ordered the blessed Andrew to be fastened to the cross. And he having left them all, goes up to the cross, and says to it with a clear voice: Rejoice, O cross, which has been consecrated by the body of Christ, and adorned by His limbs as if with pearls. Assuredly before my Lord went up on you, you had much earthly fear; but now invested with heavenly longing, you are fitted up according to my prayer. For I know, from those who believe, how many graces you have in Him, how many gifts prepared beforehand. Free from care, then, and with joy, I come to you, that you also exulting may receive me, the disciple of Him that was hanged upon you; because you have been always faithful to me, and I have desired to embrace you. O good cross, which hast received comeliness and beauty from the limbs of the Lord; O much longed for, and earnestly desired, and fervently sought after, and already prepared beforehand for my soul longing for you, take me away from men, and restore me to my Master, in order that through you He may accept me who through you has redeemed me.

And having thus spoken, the blessed Andrew, standing on the ground, and looking earnestly upon the cross, stripped himself and gave his clothes to the executioners, having urged the brethren that the executioners should come and do what had been commanded them; for they were standing at some distance. And they having come up, lifted him on the cross; and having stretched his body across with ropes, they only bound his feet, but did not sever his joints, having received this order from the proconsul: for he wished him to be in distress while hanging, and in the night-time, as he was suspended, to be eaten up alive by dogs.

And a great multitude of the brethren stood by, nearly twenty thousand; and having beheld the executioners standing off, and that they had done to the blessed one nothing of what those who were hanged up suffer, they thought that they would again hear something from him; for assuredly, as he was hanging, he moved his head smiling. And Stratocles inquired of him: Why are you smiling, Andrew, servant of God? Your laughter makes us mourn and weep, because we are deprived of you. And the blessed Andrew answered him: Shall I not laugh at all, my son Stratocles, at the empty stratagem of Ægeates, through which he thinks to take vengeance upon us? We have nothing to do with him and his plans. He cannot hear; for if he could, he would be aware, having learned it by experience, that a man of Jesus is unpunished.

And having thus spoken, he discoursed to them all in common, for the people ran together enraged at the unjust judgment of Ægeates: You men standing by me, and women, and

children, and elders, bond and free, and as many as will hear; I beseech you, forsake all this life, you who have for my sake assembled here; and hasten to take upon you my life, which leads to heavenly things, and once for all despise all temporary things, confirming the purposes of those who believe in Christ. And he exhorted them all, teaching that the sufferings of this transitory life are not worthy to be compared with the future recompense of the eternal life.

And the multitude hearing what was said by him, did not stand off from the place, and the blessed Andrew continued the rather to say to them more than he had spoken. And so much was said by him, that a space of three days and nights was taken up, and no one was tired and went away from him. And when also on the fourth day they beheld his nobleness, and the unweariedness of his intellect, and the multitude of his words, and the serviceableness of his exhortations, and the steadfastness of his soul, and the sobriety of his spirit, and the fixedness of his mind, and the perfection of his reason, they were enraged against Ægeates; and all with one accord hastened to the tribunal, and cried out against Ægeates, who was sitting, saying: What is your judgment, O proconsul? You have judged wickedly; your awards are impious. In what has the man done wrong; what evil has he done? The city has been put in an uproar; you grieve us all; do not betray Cæsar's city. Grant willingly to the Achaïans a just man; grant willingly to us a God-fearing man; do not put to death a godly man. Four days he has been hanging, and is alive; having eaten nothing, he has filled us all. Take down the man from the cross, and we shall all seek after wisdom; release the man, and to all Achaia will mercy be shown. It is not necessary that he should suffer this, because, though hanging, he does not cease proclaiming the truth.

And when the proconsul refused to listen to them, at first indeed signing with his hand to the crowd to take themselves off, they began to be emboldened against him, being in number about twenty thousand. And the proconsul having beheld that they had somehow become maddened, afraid that something frightful would befall him, rose up from the tribunal and went away with them, having promised to set free the blessed Andrew. And some went on before to tell the apostle the cause for which they came to the place.

While all the crowd, therefore, was exulting that the blessed Andrew was going to be set free, the proconsul having come up, and all the brethren rejoicing along with Maximilla, the blessed Andrew, having heard this, said to the brethren standing by: What is it necessary for me to say to him, when I am departing to the Lord, that will I also say. For what reason have you again come to us, Ægeates? On what account do you, being a stranger to us, come to us? What will you again dare to do, what to contrive? Tell us. Have you come to release us, as having changed your mind? I would not agree with you that you had really changed your mind. Nor would I believe you, saying that you are my friend. Do you, O proconsul, release him that has been bound? By no means. For I have One with whom I shall be for ever; I have One with whom I shall live to countless ages. To Him I go; to Him I hasten, who also having made you known to me, has said to me, Let not that fearful man terrify you; do not think that he will lay hold of you, who art mine: for he is your enemy. Therefore, having known you through him who has turned towards me, I am delivered from you. But if you wish to believe in Christ, there will be opened up for time, as I promised you, a way of access; but if you

have come only to release me, I shall not be able after this to be brought down from this cross alive in the body. For I and my kinsmen depart to our own, allowing you to be what you are, and what you do not know about yourself. For already I see my King, already I worship Him, already I stand before Him, where the fellowship of the angels is, where He reigns the only emperor, where there is light without night, where the flowers never fade, where trouble is never known, nor the name of grief heard, where there are cheerfulness and exultation that have no end. O blessed cross! Without the longing for you, no one enters into that place. But I am distressed, Ægeates, about your own miseries, because eternal perdition is ready to receive you. Run then, for your own sake, O pitiable one, while yet you can, lest perchance you should wish then when you can not.

When, therefore, he attempted to come near the tree of the cross, so as to release the blessed Andrew, with all the city applauding him, the holy Andrew said with a loud voice: Do not suffer Andrew, bound upon Your tree, to be released, O Lord; do not give me who am in Your mystery to the shameless devil. O Jesus Christ, let not Your adversary release me, who have been hanged by Your favour; O Father, let this insignificant man no longer humble him who has known Your greatness. The executioners, therefore, putting out their hands, were not able at all to touch him. Others, then, and others endeavoured to release him, and no one at all was able to come near him; for their arms were benumbed.

Then the blessed Andrew, having adjured the people, said: I entreat you earnestly, brethren, that I may first make one prayer to my Lord. So then set about releasing me. All the people therefore kept quiet because of the adjuration. Then the blessed Andrew, with a loud cry, said: Do not permit, O Lord, Your servant at this time to be removed from You; for it is time that my body be committed to the earth, and You shall order me to come to You. You who gives eternal life, my Teacher whom I have loved, whom on this cross I confess, whom I know, whom I possess, receive me, O Lord; and as I have confessed You and obeyed You, so now in this word hearken to me; and, before my body come down from the cross, receive me to Yourself, that through my departure there may be access to You of many of my kindred, finding rest for themselves in Your majesty.

When, therefore, he had said this, he became in the sight of all glad and exulting; for an exceeding splendour like lightning coming forth out of heaven shone down upon him, and so encircled him, that in consequence of such brightness mortal eyes could not look upon him at all. And the dazzling light remained about the space of half an hour. And when he had thus spoken and glorified the Lord still more, the light withdrew itself, and he gave up the ghost, and along with the brightness itself he departed to the Lord in giving Him thanks.

And after the decease of the most blessed Andrew the apostle, Maximilla being the most powerful of the notable women, and continuing among those who had come, as soon as she learned that the apostle had departed to the Lord, came up and turned her attention to the cross, along with Stratocles, taking no heed at all of those standing by, and with reverence took down the body of the most blessed apostle from the cross. And when it was evening, bestowing upon him the necessary care, she prepared the body for burial with costly spices, and laid it in her own tomb. For she had been parted from Ægeates on account of his brutal

disposition and lawless conduct, having chosen for herself a holy and quiet life; and having been united to the love of Christ, she spent her life blessedly along with the brethren.

Ægeates had been very importunate with her, and promised that he would make her mistress of his wealth; but not having been able to persuade her, he was greatly enraged, and was determined to make a public charge against all the people, and to send to Cæsar an accusation against both Maximilla and all the people. And while he was arranging these things in the presence of his officers, at the dead of night he rose up, and unseen by all his people, having been tormented by the devil, he fell down from a great height, and rolling into the midst of the market-place of the city, breathed his last.

And this was reported to his brother Stratocles; and he sent his servants, having told them that they should bury him among those who had died a violent death. But he sought nothing of his substance, saying: Let not my Lord Jesus Christ, in whom I have believed, suffer me to touch anything whatever of the goods of my brother, that the condemnation of him who dared to cut off the apostle of the Lord may not disgrace me.

These things were done in the province of Achaia, in the city of Patras on the day before the kalends of December, where his good deeds are kept in mind even to this day, to the glory and praise of our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

The Acts of Andrew and Matthias (Matthew)

1 At that time all the apostles were gathered together and divided the countries among themselves, casting lots. And it fell to Matthias to go to the land of the anthropophagi. Now the men of that city ate no bread nor drank wine, but ate the flesh and drank the blood of men; and every stranger who landed there they took, and put out his eyes, and gave him a magic drink which took away his understanding. 2 So when Matthias arrived he was so treated; but the drink had no effect on him, and he remained praying for help in the prison. 3 And a light came and a voice: Matthias, my beloved, receive sight. And he saw. And the voice continued: I will not forsake thee: abide twenty-seven days, and I will send Andrew to deliver thee and all the rest. And the Saviour went up into heaven. Matthias remained singing praises; when the executioners came to take victims, he kept his eyes closed. They came and looked at the ticket on his hand and said: Three days more and we will slay him. For every victim had a ticket tied on his hand to show the date when his thirty days would be fulfilled.

4 When twenty-seven days had elapsed, the Lord appeared to Andrew in the country where he was teaching and said: In three days Matthias is to be slain by the man-eaters; go and deliver him. 'How is it possible for me to get there in time' Early to-morrow go to the shore and you will find a ship.' And he left him. 5 They went, Andrew and his disciples, and found a little boat and three men. The pilot was the Lord, and the other two were angels. Andrew asked whither they were going. 'To the land of the man-eaters.' 'I would go there too.' 'Every man avoids that place; why will you go' 'I have an errand to do; and if you can, take us.' He said: 'Come on board.' 6 Andrew said: 'I must tell you we have neither money nor victuals.'

'How then do you travel' 'Our master forbade us to take money and provisions. If you will do us this kindness, tell us: if not, we will look for another ship.' 'If these are your orders, come on board and welcome, I desire truly to have disciples of Jesus on my ship.' So they embarked. 7 Jesus ordered three loaves to be brought and Andrew summoned his disciples to partake; but they could not answer him, for they were disturbed with the sea. So Andrew explained to the pilot, and he offered to set them ashore: but they refused to leave Andrew. 8 Jesus said: Tell your disciples some of the wonders your master did, to encourage them, for we are going to set sail: so they did, and Jesus steered. And Andrew told the disciples about the stilling of the storm, and prayed in himself that they might sleep: and they fell asleep. 9 Andrew said to Jesus: Tell me your art, sixteen years did I sail the sea, and this is the seventeenth, and I never saw such steering: the ship is as if on land. Jesus said: I, too, have often sailed the sea and been in danger; but because you are a disciple of Jesus, the sea knows you and is still. Andrew praised God that he had met such a man. 10 Jesus said: Tell me why the Jews did not believe on your master. Andrew enumerated the miracles: yet, he said, the Jews did not believe. 'Perhaps he did not do these signs before the high priests' 11 'Yes, he did, both openly and privately, and they would not believe.' 'What were the signs he did in secret' ' O man with the spirit of questioning, why do you tempt me thus' 'I do not tempt you but my soul rejoices to hear his wonderful works.' ' I will tell you, then. 12 Once when we the twelve went with our Lord to a heathen temple that he might show us the ignorance of the devil, the high priests saw us and said: Why do you follow this man who says he is the Son of God has God a son Is not this Joseph and Mary's son, and his brothers are James and Simon and our hearts were weakened. And Jesus perceived it, and took us apart into the wilderness and did mighty signs and strengthened our faith. And we said to the priests: Come and see; for he has convinced us.

13 'And the priests came to the heathen temple, and Jesus showed us the form of the heavens, "that we might learn whether it were true or no." Thirty men of the people and four priests were with us. On the right and left of the temple Jesus saw two sphinxes carved, and turned to us and said: Behold the form of the heaven: these are like the cherubim and seraphim in heaven. And he said to the sphinx on the right: You semblance of that which is in heaven, made by craftsmen, come down and convince these priests whether I be God or man. 14 It came down and spoke and said: O foolish sons of Israel. This is God who made man Tell me not that I am a stone image: better are the temples than your synagogue. Our priests purify themselves seven days from women, and approach not the temple but you come straight from defilement. The temples will abolish your synagogues, and become churches of the only-begotten Son of God. 15 The priests said: It speaks by magic, ye heard it say that this man spake with Abraham. How is that possible . . . Jesus said to the sphinx: Go to the cave of Mambre and call Abraham; bid him rise with Isaac and Jacob and come to the temples of the Jebusaeans to convict the priests. It went and called, and the twelve patriarchs rose and came out. "To which of us wast thou sent " "Not to you, but to the three patriarchs: go back and rest." They went back, and the three patriarchs came and convicted the priests. Jesus bade them return, and sent the sphinx back to its place. But the priests did not believe. And many other wonders he did.'

16 Jesus seeing that they were near land, leaned his head on one of the angels and ceased speaking to Andrew: and Andrew went to sleep. Then Jesus bade the angels take the men and lay them outside the city of the man-eaters and return: and then all departed to heaven.

17 Andrew awoke and looked about him and realized what had happened, and roused his disciples. They told him their dream: eagles came and bore them into paradise, and they saw the Lord on his throne, and angels, and the three patriarchs and David singing, "and you the twelve apostles and twelve angels by you, whom the Lord bade to obey you in everything."

18 Andrew rejoiced and prayed the Lord to show himself: and Jesus appeared in the form of a beautiful young child. Andrew asked pardon for his boldness on the ship. Jesus reassured him and told him what trials awaited him in the city, and encouraged him to endure them, and departed. 19 They entered the city, unseen, and went to the prison. The seven guards fell dead at his prayer: at the sign of the cross the doors opened. He found Matthias and they greeted each other. 20 Andrew looked at the victims, who were naked and eating grass, and smote his breast and reproached the devil: How long warrest thou with men thou didst cause Adam to be cast out of paradise: thou didst cause his bread that was on the table to be turned to stones. Again, thou didst enter into the mind of the angels and cause them to be defiled with women and madest their savage sons the giants to devour men on the earth, so that God sent the flood 21 Then they both prayed, and they laid their hands on the prisoners and restored first their sight and then their sense, and Andrew bade them go out of the city and remain under a fig-tree and await him: there were 270 men and 49 women. And Andrew commanded a cloud, and it took Matthias and the disciples and brethren to the mount where Peter was teaching and there they remained.

22 Andrew went out and walked in the city, and sat down by a brazen pillar with a statue on it, to see what would happen. The executioners came and found the prison empty and the guards dead, and reported to the rulers. They said: Go and fetch the seven dead men for us to eat to-day, and assemble to-morrow, the old men, and we will cast lots for seven a day and eat them, till we can fit out ships and send and collect people to eat. So they fetched the seven corpses; there was a furnace in the midst of the city and a great vat for the blood: they put the men on the vat. A voice came: Andrew, look at this. Andrew prayed, and the men's swords fell and their hands turned to stone. The rulers cried: There are wizards in the city: go and gather the old men, for we are hungry. 23 They found 215, and lots were cast for 7. One of these said: Take my young son and kill him instead of me. They asked leave of the rulers, and it was granted, and the old man said: I have a daughter, take her too, and spare me. So the children were brought to the vat begging for their lives, but there was no pity. Andrew prayed, and again the swords fell from the men's hands, and there was much alarm. 24 Then came the devil in the guise of an old man, and said: Woe to you, you will all die of hunger; but search now and look for a stranger named Andrew: he is the cause of your trouble. Andrew was looking at the devil, but the devil could not see him. And Andrew said: O Beliar, my lord will humble thee to the abyss. The devil said: I hear your voice and know it; but where you stand I see not. Andrew said: Art thou not called Amael because thou art blind? The devil said: Look for the man who spake to me, for it is he. And they shut the gates and looked everywhere, but could not find him. The Lord appeared and said to Andrew: Show thyself to

them. 25 He rose and said I am Andrew whom ye seek. And they ran and took him, and debated how to kill him: If we cut off his head, it will not pain him enough; Let us put a rope round his neck and drag him through the streets every day till he dies, and divide his body and eat it. They did so, and his flesh was torn and his blood flowed, and they cast him into prison with his hands bound behind him. 26 And so they did next day, and he wept and cried to the Lord: and the devil told the people to smite his mouth that he might not speak; and they bound his hands behind him and left him in the prison. The devil took seven other devils, whom Andrew had driven out from places in the neighbourhood (this seems like a reference to the older Acts), and they came to Andrew, and the devil said: Now we will kill you like your master whom Herod slew. 27 And he said: Now my children, kill him. But they saw the seal on his forehead and were afraid, and said: Do you kill him, for we cannot. And one of them said: If we cannot kill him, let us mock him; and they stood before him and taunted him with his helplessness, and he wept. And a voice -the devil's voice disguised-said: Why weep Andrew said: Because of our Lord's word: Have patience with them; otherwise I would have shown you! . . . But if the Lord grant me a visitation in this city, I will chastise you as you deserve. And they fled. 28 Next day the people dragged him again, and he cried out to the Lord: here are thy words: A hair of your heads shall not perish lo, my flesh is torn from me. And a voice said in Hebrew: My words shall not pass away: look behind thee. And he saw great fruit-bearing trees growing up where his flesh and blood had fallen. And they took him back to prison, and said: Perhaps he will die to-morrow. 29 And the Lord came and took his hand and he rose up whole. And in the prison was a pillar, and on it a statue. Andrew went to it and spread out his hands seven times and said: Fear thou the sign of the cross, and let this statue pour forth water as a flood. And say not, I am but a stone for God made us of earth, but ye are clean, and therefore God gave his people the law on tables of stone. And the statue poured water out of its mouth as from a canal, and it was bitter and corroded men's flesh. 30 In the morning all the people began to flee. The water killed their cattle and their children. Andrew said: Let Michael wall the city about with fire. A cloud of fire came and surrounded it, and they could not escape. The water came up to their necks and consumed their flesh. They cried and lamented till he saw their spirit was crushed, and told the alabaster statue to cease. And Andrew went out of the prison, the water parting before him, and the people prayed for mercy. 31 The old man who had given up his children came and besought. But Andrew said: I wonder at you; you and the fourteen executioners shall be swallowed up and see the places of torment and of peace. And he went as far as the great vat, and prayed, and the earth opened and swallowed the water and the old man and the executioners. And all feared greatly, but he consoled them. 32 Then he bade them bring all who had been killed by the water, but there were too many, so he prayed and revived them. Then he drew out the plan of a church and baptized them and gave them the Lord's precepts. And they begged him to stay with them a little; but he refused, saying I must first go to my disciples; and he set forth, and they lamented grievously. 33 And Jesus appeared in the form of a beautiful child and reproved him for leaving them, and told him to stay seven days; and then he should go with his disciples to the country of the barbarians, and then return and bring the men out of the abyss. And he returned and they all rejoiced greatly.

The Acts of Barnabas

Since from the descent of the presence of our Saviour Jesus Christ, the unwearied and benevolent and mighty Shepherd and Teacher and Physician, I beheld and saw the ineffable and holy and unspotted mystery of the Christians, who hold the hope in holiness, and who have been sealed; and since I have zealously served Him, I have deemed it necessary to give account of the mysteries which I have heard and seen.

I John, accompanying the holy apostles Barnabas and Paul, being formerly a servant of Cyrillus the high priest of Jupiter, but now having received the gift of the Holy Spirit through Paul and Barnabas and Silas, who were worthy of the calling, and who baptized me in Iconium. After I was baptized, then, I saw a certain man standing clothed in white raiment; and he said to me: Be of good courage, John, for assuredly your name shall be changed to Mark, and your glory shall be proclaimed in all the world. And the darkness in you has passed away from you, and there has been given to you understanding to know the mysteries of God.

And when I saw the vision, becoming greatly terrified, I went to the feet of Barnabas, and related to him the mysteries which I had seen and heard from that man. And the Apostle Paul was not by when I disclosed the mysteries. And Barnabas said to me: Tell no one the miracle which you have seen. For by me also this night the Lord stood, saying, Be of good courage: for as you have given your life for my name to death and banishment from your nation, thus also shall you be made perfect. Moreover, as for the servant who is with you, take him also with yourself; for he has certain mysteries. Now then, my child, keep to yourself the things which you have seen and heard; for a time will come for you to reveal them.

And I, having been instructed in these things by him, remained in Iconium many days; for there was there a holy man and a pious, who also entertained us, whose house also Paul had sanctified. Thence, therefore, we came to Seleucia, and after staying three days sailed away to Cyprus; and I was ministering to them until we had gone round all Cyprus. And setting sail from Cyprus, we landed in Perga of Pamphylia. And there I then stayed about two months, wishing to sail to the regions of the West; and the Holy Spirit did not allow me. Turning, therefore, I again sought the apostles; and having learned that they were in Antioch, I went to them.

And I found Paul in bed in Antioch from the toil of the journey, who also seeing me, was exceedingly grieved on account of my delaying in Pamphylia. And Barnabas coming, encouraged him, and tasted bread, and he took a little of it. And they preached the word of the Lord, and enlightened many of the Jews and Greeks. And I only attended to them, and was afraid of Paul to come near him, both because he held me as having spent much time in Pamphylia, and because he was quite enraged against me. And I gave repentance on my knees upon the earth to Paul, and he would not endure it. And when I remained for three Sabbaths in entreaty and prayer on my knees, I was unable to prevail upon him about myself; for his great grievance against me was on account of my keeping several parchments in Pamphylia.

And when it came to pass that they finished teaching in Antioch, on the first of the week they took counsel together to set out for the places of the East, and after that to go into Cyprus, and oversee all the churches in which they had spoken the word of God. And Barnabas entreated Paul to go first to Cyprus, and oversee his own in his village; and Lucius entreated him to take the oversight of his city Cyrene. And a vision was seen by Paul in sleep, that he should hasten to Jerusalem, because the brethren expected him there. But Barnabas urged that they should go to Cyprus, and pass the winter, and then that they should go to Jerusalem at the feast. Great contention, therefore, arose between them. Acts 15:39 And Barnabas urged me also to accompany them, on account of my being their servant from the beginning, and on account of my having served them in all Cyprus until they came to Perga of Pamphylia; and I there had remained many days. But Paul cried out against Barnabas, saying: It is impossible for him to go with us. And those who were with us there urged me also to accompany them, because there was a vow upon me to follow them to the end. So that Paul said to Barnabas: If you will take John who also is surnamed Mark with you, go another road; for he shall not come with us. And Barnabas coming to himself, said: The grace of God does not desert him who has once served the Gospel and journeyed with us. If, therefore, this be agreeable to you, Father Paul, I take him and go. And he said: You go in the grace of Christ, and we in the power of the Spirit.

Therefore, bending their knees, they prayed to God. And Paul, groaning aloud, wept, and in like manner also Barnabas, saying to one another: It would have been good for us, as at first, so also at last, to work in common among men; but since it has thus seemed good to you, Father Paul, pray for me that my labour may be made perfect to commendation: for you know how I have served you also to the grace of Christ that has been given to you. For I go to Cyprus, and hasten to be made perfect; for I know that I shall no more see your face, O Father Paul. And falling on the ground at his feet, he wept long. And Paul said to him: The Lord stood by me also this night, saying, Do not force Barnabas not to go to Cyprus, for there it has been prepared for him to enlighten many; and go also, in the grace that has been given to you, to Jerusalem to worship in the holy place, and there it shall be shown you where your martyrdom has been prepared. And we saluted one another, and Barnabas took me to himself.

And having come down to Laodiceia, we sought to cross to Cyprus; and having found a ship going to Cyprus, we embarked. And when we had set sail, the wind was found to be contrary. And we came to Corasium; and having gone down to the shore where there was a fountain, we rested there, showing ourselves to no one, that no one might know that Barnabas had separated from Paul. And having set sail from Corasium, we came to the regions of Isauria, and thence came to a certain island called Pityusa; and a storm having come on, we remained there three days; and a certain pious man entertained us, by name Euphemus, whom also Barnabas instructed in many things in the faith, with all his house.

And thence we sailed past the Aconesiæ, and came to the city of Anemurium; and having gone into it, we found two Greeks. And coming to us, they asked whence and who we were. And Barnabas said to them: If you wish to know whence and who we are, throw away the clothing which you have, and I shall put on you clothing which never becomes soiled; for neither is there in it anything filthy, but it is altogether splendid. And being astonished at the

saying, they asked us: What is that garment which you are going to give us? And Barnabas said to them: If you shall confess your sins, and submit yourselves to our Lord Jesus Christ, you shall receive that garment which is incorruptible for ever. And being pricked at heart by the Holy Spirit, they fell at his feet, entreating and saying: We beseech you, father, give us that garment; for we believe in the living and true God whom you proclaim. And leading them down to the fountain, he baptized them into the name of Father, and Son, and Holy Ghost. And they knew that they were clothed with power, and a holy robe. And having taken from me one robe, he put it on the one; and his own robe he put on the other. And they brought money to him, and straightway Barnabas distributed it to the poor. And from them also the sailors were able to gain many things.

And they having come down to the shore, he spoke to them the word of God; and he having blessed them, we saluted them, and went on board the ship. And the one of them who was named Stephanus wished to accompany us, and Barnabas did not permit him. And we, having gone across, sailed down to Cyprus by night; and having come to the place called Crommyacita, we found Timon and Ariston the temple servants, at whose house also we were entertained.

And Timon was afflicted by much fever. And having laid our hands upon him, we straightway removed his fever, having called upon the name of the Lord Jesus. And Barnabas had received documents from Matthew, a book of the word of God, and a narrative of miracles and doctrines. This Barnabas laid upon the sick in each place that we came to, and it immediately made a cure of their sufferings.

And when we had come to Lapithus, and an idol festival being celebrated in the theatre, they did not allow us to go into the city, but we rested a little at the gate. And Timon, after he rose up from his disease, came with us. And having gone forth from Lapithus, we travelled through the mountains, and came to the city of Lampadistus, of which also Timon was a native; in addition to whom, having found also that Heracleius was there, we were entertained by him. He was of the city of Tamasus, and had come to visit his relations; and Barnabas, looking steadfastly at him, recognised him, having met with him formerly at Citium with Paul; to whom also the Holy Spirit was given at baptism, and he changed his name to Heracleides. And having ordained him bishop over Cyprus, and having confirmed the church in Tamasus, we left him in the house of his brethren that dwelt there.

And having crossed the mountain called Chionodes, we came to Old Paphos, and there found Rhodon, a temple servant, who also, having himself believed, accompanied us. And we met a certain Jew, by name Barjesus, coming from Paphos, who also recognised Barnabas, as having been formerly with Paul. He did not wish us to go into Paphos; but having turned away, we came to Curium.

And we found that a certain abominable race was being performed in the road near the city, where a multitude of women and men naked were performing the race. And there was great deception and error in that place. And Barnabas turning, rebuked it; and the western part fell, so that many were wounded, and many of them also died and the rest fled to the temple of Apollo, which was close at hand in the city, which was called sacred. And when we came near the temple, a great multitude of Jews who were there, having been put up to it by

Barjesus, stood outside of the city, and did not allow us to go into the city; but we spent the evening under a tree near the city, and rested there.

And on the following day, we came to a certain village where Aristoclianus dwelt. He being a leper, had been cleansed in Antioch, whom also Paul and Barnabas sealed to be a bishop, and sent to his village in Cyprus, because there were many Greeks there. And we were entertained in the cave by him in the mountain, and there we remained one day. And thence we came to Amathus and there was a great multitude of Greeks in the temple in the mountain, low women and men pouring libations. There also Barjesus, getting the start of us, gained over the nation of the Jews, and did not allow us to enter into the city; but a certain widow woman, eighty years old, being outside of the city, and she also not worshipping the idols, coming forward to us, took us into her house one hour. And when we came out we shook the dust off our feet over against that temple where the libation of the abominable took place.

And having gone out thence, we came through desert places, and Timon also accompanied us. And having come to Citium, and there being a great uproar there also in their hippodrome, having learned this, we came forth out of the city, having all shaken the dust off our feet; for no one received us, except that we rested one hour in the gate near the aqueduct.

And having set sail in a ship from Citium, we came to Salamis, and landed in the so-called islands, where there was a place full of idols; and there there took place high festivals and libations. And having found Heracleides there again, we instructed him to proclaim the Gospel of God, and to set up churches, and ministers in them. And having gone into Salamis, we came to the synagogue near the place called Biblia; and when we had gone into it, Barnabas, having unrolled the Gospel which he had received from Matthew his fellow-labourer, began to teach the Jews.

And Barjesus, having arrived after two days, after not a few Jews had been instructed, was enraged, and brought together all the multitude of the Jews; and they having laid hold of Barnabas, wished to hand him over to Hypatius, the governor of Salamis. And having bound him to take him away to the governor, and a pious Jebusite, a kinsman of Nero, having come to Cyprus, the Jews, learning this, took Barnabas by night, and bound him with a rope by the neck; and having dragged him to the hippodrome from the synagogue, and having gone out of the city, standing round him, they burned him with fire, so that even his bones became dust. And straightway that night, having taken his dust, they cast it into a cloth; and having secured it with lead, they intended to throw it into the sea. But I, finding an opportunity in the night, and being able along with Timon and Rhodon to carry it. we came to a certain place, and having found a cave, put it down there, where the nation of the Jebusites formerly dwelt. And having found a secret place in it, we put it away, with the documents which he had received from Matthew. And it was the fourth hour of the night of the second of the week. And when we were hid in the place, the Jews made no little search after us; and having almost found us, they pursued us as far as the village of the Ledrians; and we, having found there also a cave near the village, took refuge in it, and thus escaped them. And we were hid in the cave three days; and the Jews having gone away, we came forth and left the place by night. And taking with us Ariston and Rhodon, we came to the village of Limnes.

And having come to the shore, we found an Egyptian ship; and having embarked in it, we landed at Alexandria. And there I remained, teaching the brethren that came the word of the Lord, enlightening them, and preaching what I had been taught by the apostles of Christ, who also baptized me into the name of Father, and Son, and Holy Ghost; who also changed my name to Mark in the water of baptism, by which also I hope to bring many to the glory of God through His grace; because to Him is due honour and everlasting glory. Amen.

The journeyings and martyrdom of the holy apostle Barnabas have been fulfilled through God.

The Acts of John

18 Now John was hastening to Ephesus, moved thereto by a vision. Damonicus therefore, and Aristodemus his kinsman, and a certain very rich man Cleobius, and the wife of Marcellus, hardly prevailed to keep him for one day in Miletus, reposing themselves with him. And when very early in the morning they had set forth, and already about four miles of the journey were accomplished, a voice came from heaven in the hearing of all of us, saying: John, thou art about to give glory to thy Lord in Ephesus, whereof thou shalt know, thou and all the brethren that are with thee, and certain of them that are there, which shall believe by thy means. John therefore pondered, rejoicing in himself, what it should be that should befall (meet) him at Ephesus, and said: Lord, behold I go according to thy will: let that be done which thou desirest.

19 And as we drew near to the city, Lycomedes the praetor of the Ephesians, a man of large substance, met us, and falling at John's feet besought him, saying: Is thy name John? the God whom thou preachest hath sent thee to do good unto my wife, who hath been smitten with palsy now these seven days and lieth incurable. But glorify thou thy God by healing her, and have compassion on us. For as I was considering with myself what resolve to take in this matter, one stood by me and said: Lycomedes, cease from this thought which warreth against thee, for it is evil (hard): submit not thyself unto it. For I have compassion upon mine handmaid Cleopatra, and have sent from Miletus a man named John who shall raise her up and restore her to thee whole. Tarry not, therefore, thou servant of the God who hath manifested himself unto me, but hasten unto my wife who hath no more than breath. And straightway John went from the gate, with the brethren that were with him and Lycomedes, unto his house. But Cleobius said to his young men: Go ye to my kinsman Callippus and receive of him comfortable entertainment -for I am come hither with his son- that we may find all things decent.

20 Now when Lycomedes came with John into the house wherein his wife lay, he caught hold again of his feet and said: See, lord, the withering of the beauty, see the youth, see the renowned flower of my poor wife, whereat all Ephesus was wont to marvel: wretched me, I have suffered envy, I have been humbled, the eye of mine enemies hath smitten me: I have never wronged any, though I might have injured many, for I looked before to this very thing,

and took care, lest I should see any evil or any such ill fortune as this. What profit, then, hath Cleopatra from my anxiety? what have I gained by being known for a pious man until this day? nay, I suffer more than the impious, in that I see thee, Cleopatra, lying in such plight. The sun in his course shall no more see me conversing with thee: I will go before thee, Cleopatra, and rid myself of life: I will not spare mine own safety though it be yet young. I will defend myself before Justice, that I have rightly deserted, for I may indict her as judging unrighteously. I will be avenged on her when I come before her as a ghost [bereft] of life. I will say to her: Thou didst force me to leave the light when thou didst rob me of Cleopatra: thou didst cause me to become a corpse when thou sentest me this ill fortune: thou didst compel me to insult Providence, by cutting off my joy in life (my confidence).

21 And with yet more words Lycomedes addressing Cleopatra came near to the bed and cried aloud and lamented: but John pulled him away, and said: Cease from these lamentations and from thine unfitting words: thou must not disobey him that (?) appeared unto thee: for know that thou shalt receive thy consort again. Stand, therefore, with us that have come hither on her account and pray to the God whom thou sawest manifesting himself unto thee in dreams. What, then, is it, Lycomedes? Awake, thou also, and open thy soul. Cast off the heavy sleep from thee: beseech the Lord, entreat him for thy wife, and he will raise her up. But he fell upon the floor and lamented, fainting. [It is evident from what follows that Lycomedes died: but the text does not say so; some words may have fallen out.]

John therefore said with tears: Alas for the fresh (new) betraying of my vision! for the new temptation that is prepared for me! for the new device of him that contriveth against me! the voice from heaven that was borne unto me in the way, hath it devised this for me? was it this that it foreshowed me should come to pass here, betraying me to this great multitude of the citizens because of Lycomedes? the man lieth without breath, and I know well that they will not suffer me to go out of the house alive. Why tarriest thou, Lord (or, what wilt thou do)? why hast thou shut off from us thy good promise? Do not, I beseech thee, Lord, do not give him cause to exult who rejoiceth in the suffering of others; give him not cause to dance who alway derideth us; but let thy holy name and thy mercy make haste. Raise up these two dead whose death is against me.

22 And even as John thus cried out, the city of the Ephesians ran together to the house of Lycomedes, hearing that he was dead. And John, beholding the great multitude that was come, said unto the Lord: Now is the time of refreshment and of confidence toward thee, O Christ; now is the time for us who are sick to have the help that is of thee, O physician who healest freely; keep thou mine entering in hither safe from derision. I beseech thee, Jesu, succour this great multitude that it may come to thee who art Lord of all things: behold the affliction, behold them that lie here. Do thou prepare, even from them that are assembled for that end, holy vessels for thy service, when they behold thy gift. For thyself hast said, O Christ, 'Ask, and it shall be given you'. We ask therefore of thee, O king, not gold, not silver, not substance, not possessions, nor aught of what is on earth and perisheth, but two souls, by whom thou shalt convert them that are here unto thy way, unto thy teaching, unto thy liberty (confidence), unto thy most excellent (or unfailing) promise: for when they perceive thy power in that those that have died are raised, they will be saved, some of them. Do thou

thysself, therefore, give them hope in thee: and so go I unto Cleopatra and say: Arise in the name of Jesus Christ.

23 And he came to her and touched her face and said: Cleopatra, He saith, whom every ruler feareth, and every creature and every power, the abyss and all darkness, and unsmiling death, and the height of heaven, and the circles of hell [and the resurrection of the dead, and the sight of the blind], and the whole power of the prince of this world, and the pride of the ruler: Arise, and be not an occasion unto many that desire not to believe, or an affliction unto souls that are able to hope and to be saved. And Cleopatra straightway cried with a loud voice: I arise, master: save thou thine handmaid.

Now when she had arisen [who for incurable lain had] seven days, the city of the Ephesians was moved at the unlooked -for sight. And Cleopatra asked concerning her husband Lycomedes, but John said to her: Cleopatra, if thou keep thy soul unmoved and steadfast, thou shalt forthwith have Lycomedes thine husband standing here beside thee, if at least thou be not disturbed nor moved at that which hath befallen, having believed on my God, who by my means shall grant him unto thee alive. Come therefore with me into thine other bedchamber, and thou shalt behold him, a dead corpse indeed, but raised again by the power of my God.

24 And Cleopatra going with John into her bedchamber, and seeing Lycomedes dead for her sake, had no power to speak (suffered in her voice), and ground her teeth and bit her tongue, and closed her eyes, raining down tears: and with calmness gave heed to the apostle. But John had compassion on Cleopatra when he saw that she neither raged nor was beside herself, and called upon the perfect and condescending mercy, saying: Lord Jesus Christ, thou seest the pressure of sorrow, thou seest the need; thou seest Cleopatra shrieking her soul out in silence, for she constraineth within her the frenzy that cannot be borne; and I know that for Lycomedes' sake she also will die upon his body. And she said quietly to John: That have I in mind, master, and nought else.

And the apostle went to the couch whereon Lycomedes lay, and taking Cleopatra's hand he said: Cleopatra, because of the multitude that is present, and thy kinsfolk that have come in, with strong crying, say thou to thine husband: Arise and glorify the name of God, for he giveth back the dead to the dead. And she went to her husband and said to him according as she was taught, and forthwith raised him up. And he, when he arose, fell on the floor and kissed John's feet, but he raised him, saying: O man, kiss not my feet but the feet of God by whose power ye are both arisen.

25 But Lycomedes said to John: I entreat and adjure thee by the God in whose name thou hast raised us, to abide with us, together with all them that are with thee. Likewise Cleopatra also caught his feet and said the same. And John said to them: For tomorrow I will be with you. And they said to him again: We shall have no hope in thy God, but shall have been raised to no purpose, if thou abide not with us. And Cleobius with Aristodemus and Damonius were touched in the soul and said to John: Let us abide with them, that they continue without offence towards the Lord. So he continued there with the brethren.

26 There came together therefore a gathering of a great multitude on John's account; and as he discoursed to them that were there, Lycomedes, who had a friend who was a skilful painter, went hastily to him and said to him: You see me in a great hurry to come to you: come quickly to my house and paint the man whom I show you without his knowing it. And the painter, giving some one the necessary implements and colours, said to Lycomedes: Show him to me, and for the rest have no anxiety. And Lycomedes pointed out John to the painter, and brought him near him, and shut him up in a room from which the apostle of Christ could be seen. And Lycomedes was with the blessed man, feasting on the faith and the knowledge of our God, and rejoiced yet more in the thought that he should possess him in a portrait.

27 The painter, then, on the first day made an outline of him and went away. And on the next he painted him in with his colours, and so delivered the portrait to Lycomedes to his great joy. And he took it and set it up in his own bedchamber and hung it with garlands: so that later John, when he perceived it, said to him: My beloved child, what is it that thou always doest when thou comest in from the bath into thy bedchamber alone? do not I pray with thee and the rest of the brethren? or is there something thou art hiding from us? And as he said this and talked jestingly with him, he went into the bedchamber, and saw the portrait of an old man crowned with garlands, and lamps and altars set before it. And he called him and said: Lycomedes, what meanest thou by this matter of the portrait? can it be one of thy gods that is painted here? for I see that thou art still living in heathen fashion. And Lycomedes answered him: My only God is he who raised me up from death with my wife: but if, next to that God, it be right that the men who have benefited us should be called gods -it is thou, father, whom I have had painted in that portrait, whom I crown and love and reverence as having become my good guide.

28 And John who had never at any time seen his own face said to him: Thou mockest me, child: am I like that in form, [excelling] thy Lord? how canst thou persuade me that the portrait is like me? And Lycomedes brought him a mirror. And when he had seen himself in the mirror and looked earnestly at the portrait, he said: As the Lord Jesus Christ liveth, the portrait is like me: yet not like me, child, but like my fleshly image; for if this painter, who hath imitated this my face, desireth to draw me in a portrait, he will be at a loss, [needing more than] the colours that are now given to thee, and boards and plaster (?) and glue (?), and the position of my shape, and old age and youth and all things that are seen with the eye.

29 But do thou become for me a good painter, Lycomedes. Thou hast colours which he giveth thee through me, who painteth all of us for himself, even Jesus, who knoweth the shapes and appearances and postures and dispositions and types of our souls. And the colours wherewith I bid thee paint are these: faith in God, knowledge, godly fear, friendship, communion, meekness, kindness, brotherly love, purity, simplicity, tranquillity, fearlessness, grieflessness, sobriety, and the whole band of colours that painteth the likeness of thy soul, and even now raiseth up thy members that were cast down, and levelleth them that were lifted up, and tendeth thy bruises, and healeth thy wounds, and ordereth thine hair that was disarranged, and washeth thy face, and chasteneth thine eyes, and purgeth thy bowels, and emptieth thy belly, and cutteth off that which is beneath it; and in a word, when the whole company and mingling of such colours is come together, into thy soul, it shall present it to our Lord Jesus

Christ undaunted, whole (unsmoothed), and firm of shape. But this that thou hast now done is childish and imperfect: thou hast drawn a dead likeness of the dead.

There need be no portion of text lost at this point: but possibly some few sentences have been omitted. The transition is abrupt and the new episode has not, as elsewhere, a title of its own.

30 And he commanded Verus (Berus), the brother that ministered to him, to gather the aged women that were in all Ephesus, and made ready, he and Cleopatra and Lycomedes, all things for the care of them. Verus, then, came to John, saying: Of the aged women that are here over threescore years old I have found four only sound in body, and of the rest some . . . (a word gone) and some palsied and others sick. And when he heard that, John kept silence for a long time, and rubbed his face and said: O the slackness (weakness) of them that dwell in Ephesus! O the state of dissolution, and the weakness toward God! O devil, that hast so long mocked the faithful in Ephesus! Jesus, who giveth me grace and the gift to have my confidence in him, saith to me in silence: Send after the old women that are sick and come (be) with them into the theatre, and through me heal them: for there are some of them that will come unto this spectacle whom by these healings I will convert and make them useful for some end.

31 Now when all the multitude was come together to Lycomedes, he dismissed them on John's behalf, saying: Tomorrow come ye to the theatre, as many as desire to see the power of God. And the multitude, on the morrow, while it was yet night, came to the theatre: so that the proconsul also heard of it and hasted and took his sent with all the people. And a certain praetor, Andromeus, who was the first of the Ephesians at that time, put it about that John had promised things impossible and incredible: But if, said he, he is able to do any such thing as I hear, let him come into the public theatre, when it is open, naked, and holding nothing in his hands, neither let him name that magical name which I have heard him utter.

32 John therefore, having heard this and being moved by. these words, commanded the aged women to be brought into the theatre: and when they were all brought into the midst, some of them upon beds and others lying in a deep sleep, and all the city had run together, and a great silence was made, John opened his mouth and began to say:

33 Ye men of Ephesus, learn first of all wherefore I am visiting in your city, or what is this great confidence which I have towards you, so that it may become manifest to this general assembly and to all of you (or, so that I manifest myself to). I have been sent, then, upon a mission which is not of man's ordering, and not upon any vain journey; neither am I a merchant that make bargains or exchanges; but Jesus Christ whom I preach, being compassionate and kind, desireth by my means to convert all of you who are held in unbelief and sold unto evil lusts, and to deliver you from error; and by his power will I confound even the unbelief of your praetor, by raising up them that lie before you, whom ye all behold, in what plight and in what sicknesses they are. And to do this (to confound Andronicus) is not possible for me if they perish: therefore shall they be healed.

34 But this first I have desired to sow in your ears, even that ye should take care for your souls -on which account I am come unto you- and not expect that this time will be for ever,

for it is but a moment, and not lay up treasures upon the earth where all things do fade. Neither think that when ye have gotten children ye can rest upon them (?), and try not for their sakes to defraud and overreach. Neither, ye poor, be vexed if ye have not wherewith to minister unto pleasures; for men of substance when they are diseased call you happy. Neither, ye rich, rejoice that ye have much money, for by possessing these things ye provide for yourselves grief that ye cannot be rid of when ye lose them; and besides, while it is with you, ye are afraid lest some one attack you on account of it.

35 Thou also that art puffed up because of the shapeliness of thy body, and art of an high look, shalt see the end of the promise thereof in the grave; and thou that rejoicest in adultery, know that both law and nature avenge it upon thee, and before these, conscience; and thou, adulteress, that art an adversary of the law, knowest not whither thou shalt come in the end. And thou that sharest not with the needy, but hast monies laid up, when thou departest out of this body and hast need of some mercy when thou burnest in fire, shalt have none to pity thee; and thou the wrathful and passionate, know that thy conversation is like the brute beasts; and thou, drunkard and quarreller, learn that thou lovest thy senses by being enslaved to a shameful and dirty desire.

36 Thou that rejoicest in gold and delightest thyself with ivory and jewels, when night falleth, canst thou behold what thou lovest? thou that art vanquished by soft raiment, and then leavest life, will those things profit thee in the place whither thou goest? And let the murderer know that the condign punishment is laid up for him twofold after his departure hence. Likewise also thou poisoner, sorcerer, robber, defrauder, sodomite, thief, and as many as are of that band, ye shall come at last, as your works do lead you, unto unquenchable fire, and utter darkness, and the pit of punishment, and eternal threatenings. Wherefore, ye men of Ephesus, turn yourselves, knowing this also, that kings, rulers, tyrants, boasters, and they that have conquered in wars, stripped of all things when they depart hence, do suffer pain, lodged in eternal misery.

37 And having thus said, John by the power of God healed all the diseases.

This sentence must be an abridgement of a much longer narration. The manuscript indicates no break at this point: but we must suppose a not inconsiderable loss of text. For one thing, Andronicus, who is here an unbeliever, appears as a convert in the next few lines. Now he is, as we shall see later, the husband of an eminent believer, Drusiana; and his and her conversion will have been told at some length; and I do not doubt that among other things there was a discourse of John persuading them to live in continence.

37 (continued.) Now the brethren from Miletus said unto John: We have continued a long time at Ephesus; if it seem good to thee, let us go also to Smyrna; for we hear already that the mighty works of God have reached it also. And Andronicus said to them: Whensoever the teacher willeth, then let us go. But John said: Let us first go unto the temple of Artemis, for perchance there also, if we show ourselves, the servants of the Lord will be found.

38 After two days, then, was the birthday of the idol temple. John therefore, when all were clad in white, alone put on black raiment and went up into the temple. And they took him and

essayed to kill him. But John said: Ye are mad to set upon me, a man that is the servant of the only God. And he gat him up upon an high pedestal and said unto them:

39 Ye run hazard, men of Ephesus, of being like in character to the sea: every river that floweth in and every spring that runneth down, and the rains, and waves that press upon each other, and torrents full of rocks are made salt together by the bitter telementt (MS. promise!) that is therein. So ye also remaining unchanged unto this day toward true godliness are become corrupted by your ancient rites of worship. How many wonders and healings of diseases have ye seen wrought through me? And yet are ye blinded in your hearts and cannot recover sight. What is it, then, O men of Ephesus? I have adventured now and come up even into this your idol temple. I will convict you of being most godless, and dead from the understanding of mankind. Behold, I stand here: ye all say that ye have a goddess, even Artemis: pray then unto her that I alone may die; or else I only, if ye are not able to do this, will call upon mine own god, and for your unbelief I will cause every one of you to die.

40 But they who had beforetime made trial of him and had seen dead men raised up, cried out: Slay us not so, we beseech thee, John. We know that thou canst do it. And John said to them: If then ye desire not to die, let that which ye worship be confounded, and wherefore it is confounded, that ye also may depart from your ancient error. For now is it time that either ye be converted by my God, or I myself die by your goddess; for I will pray in your presence and entreat my God that mercy be shown unto you.

41 And having so said he prayed thus: O God that art God above all that are called gods, that until this day hast been set at nought in the city of the Ephesians; that didst put into my mind to come into this place, whereof I never thought; that dost convict every manner of worship by turning men unto thee; at whose name every idol fleeth and every evil spirit and every unclean power; now also by the flight of the evil spirit here at thy name, even of him that deceiveth this great multitude, show thou thy mercy in this place, for they have been made to err.

42 And as John spake these things, immediately the altar of Artemis was parted into many pieces, and all the things that were dedicated in the temple fell, and [MS. that which seemed good to him] was rent asunder, and likewise of the images of the gods more than seven. And the half of the temple fell down, so that the priest was slain at one blow by the falling of the (?roof, ? beam). The multitude of the Ephesians therefore cried out: One is the God of John, one is the God that hath pity on us, for thou only art God: now are we turned to thee, beholding thy marvellous works! have mercy on us, O God, according to thy will, and save us from our great error! And some of them, lying on their faces, made supplication, and some kneeled and besought, and some rent their clothes and wept, and others tried to escape.

43 But John spread forth his hands, and being uplifted in soul, said unto the Lord: Glory be to thee, my Jesus, the only God of truth, for that thou dost gain (receive) thy servants by divers devices. And having so said, he said to the people: Rise up from the floor, ye men of Ephesus, and pray to my God, and recognize the invisible power that cometh to manifestation, and the wonderful works which are wrought before your eyes. Artemis ought to have succoured herself: her servant ought to have been helped of her and not to have died.

Where is the power of the evil spirit? where are her sacrifices? where her birthdays? where her festivals? where are the garlands? where is all that sorcery and the poisoning (witchcraft) that is sister thereto?

44 But the people rising up from off the floor went hastily and cast down the rest of the idol temple, crying: The God of John only do we know, and him hereafter do we worship, since he hath had mercy upon us! And as John came down from thence, much people took hold of him, saying: Help us, O John! Assist us that do perish in vain! Thou seest our purpose: thou seest the multitude following thee and hanging upon thee in hope toward thy God. We have seen the way wherein we went astray when we lost him: we have seen our gods that were set up in vain: we have seen the great and shameful derision that is come to them: but suffer us, we pray thee, to come unto thine house and to be succoured without hindrance. Receive us that are in bewilderment.

45 And John said to them: Men (of Ephesus), believe that for your sakes I have continued in Ephesus, and have put off my journey unto Smyrna and to the rest of the cities, that there also the servants of Christ may turn to him. But since I am not yet perfectly assured concerning you, I have continued praying to my God and beseeching him that I should then depart from Ephesus when I have confirmed you in the faith: and whereas I see that this is come to pass and yet more is being fulfilled, I will not leave you until I have weaned you like children from the nurse's milk, and have set you upon a firm rock.

46 John therefore continued with them, receiving them in the house of Andromeus. And one of them that were gathered laid down the dead body of the priest of Artemis before the door [of the temple], for he was his kinsman, and came in quickly with the rest, saying nothing of it. John, therefore, after the discourse to the brethren, and the prayer and the thanksgiving (eucharist) and the laying of hands upon every one of the congregation, said by the spirit: There is one here who moved by faith in God hath laid down the priest of Artemis before the gate and is come in, and in the yearning of his soul, taking care first for himself, hath thought thus in himself: It is better for me to take thought for the living than for my kinsman that is dead: for I know that if I turn to the Lord and save mine own soul, John will not deny to raise up the dead also. And John arising from his place went to that into which that kinsman of the priest who had so thought was entered, and took him by the hand and said: Hadst thou this thought when thou camest unto me, my child? And he, taken with trembling and affright, said: Yes, lord, and cast himself at his feet. And John said: Our Lord is Jesus Christ, who will show his power in thy dead kinsman by raising him up.

47 And he made the young man rise, and took his hand and said: It is no great matter for a man that is master of great mysteries to continue wearying himself over small things: or what great thing is it to rid men of diseases of the body? And yet holding the young man by the hand he said: I say unto thee, child, go and raise the dead thyself, saying nothing but this only: John the servant of God saith to thee, Arise. And the young man went to his kinsman and said this only -and much people was with him- and entered in unto John, bringing him alive. And John, when he saw him that was raised, said: Now that thou art raised, thou dost not truly live, neither art partaker or heir of the true life: wilt thou belong unto him by whose

name and power thou wast raised? And now believe, and thou shall live unto all ages. And he forthwith believed upon the Lord Jesus and thereafter clave unto John.

[Another manuscript (Q. Paris Gr. 1468, of the eleventh century) has another form of this story. John destroys the temple of Artemis, and then 'we' go to Smyrna and all the idols are broken: Bucolus, Polycarp, and Andronicus are left to preside over the district. There were there two priests of Artemis, brothers, and one died. The raising is told much as in the older text, but more shortly.

'We' remained four years in the region, which was wholly converted, and then returned to Ephesus.]

48 Now on the next day John, having seen in a dream that he must walk three miles outside the gates, neglected it not, but rose up early and set out upon the way, together with the brethren.

And a certain countryman who was admonished by his father not to take to himself the wife of a fellow labourer of his who threatened to kill him -this young man would not endure the admonition of his father, but kicked him and left him without speech (sc. dead). And John, seeing what had befallen, said unto the Lord: Lord, was it on this account that thou didst bid me come out hither to-day?

49 But the young man, beholding the violence (sharpness) of death, and looking to be taken, drew out the sickle that was in his girdle and started to run to his own abode; and John met him and said: Stand still, thou most shameless devil, and tell me whither thou runnest bearing a sickle that thirsteth for blood. And the young man was troubled and cast the iron on the ground, and said to him: I have done a wretched and barbarous deed and I know it, and so I determined to do an evil yet worse and more cruel, even to die myself at once. For because my father was alway curbing me to sobriety, that I should live without adultery, and chastely, I could not endure him to reprove me, and I kicked him and slew him, and when I saw what was done, I was hasting to the woman for whose sake I became my father's murderer, with intent to kill her and her husband, and myself last of all: for I could not bear to be seen of the husband of the woman, and undergo the judgement of death.

50 And John said to him: That I may not by going away and leaving you in danger give place to him that desireth to laugh and sport with thee, come thou with me and show me thy father, where he lieth. And if I raise him up for thee, wilt thou hereafter abstain from the woman that is become a snare to thee. And the young man said: If thou raisest up my father himself for me alive, and if I see him whole and continuing in life, I will hereafter abstain from her.

51 And while he was speaking, they came to the place where the old man lay dead, and many passers-by were standing near thereto. And John said to the youth: Thou wretched man, didst thou not spare even the old age of thy father? And he, weeping and tearing his hair, said that he repented thereof; and John the servant of the Lord said: Thou didst show me I was to set forth for this place, thou knewest that this would come to pass, from whom nothing can be hid of things done in life, that givest me power to work every cure and healing by thy will:

now also give me this old man alive, for thou seest that his murderer is become his own judge: and spare him, thou only Lord, that spared not his father (because he) counselled him for the best.

52 And with these words he came near to the old man and said: My Lord will not be weak to spread out his kind pity and his condescending mercy even unto thee: rise up therefore and give glory to God for the work that is come to pass at this moment. And the old man said: I arise, Lord. And he rose and sat up and said: I was released from a terrible life and had to bear the insults of my son, dreadful and many, and his want of natural affection, and to what end hast thou called me back, O man of the living God? (And John answered him: If) thou art raised only for the same end, it were better for thee to die; but raise thyself unto better things. And he took him and led him into the city, preaching unto him the grace of God, so that before he entered the gate the old man believed.

53 But the young man, when he beheld the unlooked-for raising of his father, and the saving of himself, took a sickle and mutilated himself, and ran to the house wherein he had his adulteress, and reproached her, saying: For thy sake I became the murderer of my father and of you two and of myself: there thou hast that which is alike guilty of all. For on me God hath had mercy, that I should know his power.

54 And he came back and told John in presence of the brethren what he had done. But John said to him: He that put it into thine heart, young man, to kill thy father and become the adulterer of another man's wife, the same made thee think it a right deed to take away also the unruly members. But thou shouldest have done away, not with the place of sin, but the thought which through those members showed itself harmful: for it is not the instruments that are injurious, but the unseen springs by which every shameful emotion is stirred and cometh to light. Repent therefore, my child, of this fault, and having learnt the wiles of Satan thou shalt have God to help thee in all the necessities of thy soul. And the young man kept silence and attended, having repented of his former sins, that he should obtain pardon from the goodness of God: and he did not separate from John.

55 When, then, these things had been done by him in the city of the Ephesians, they of Smyrna sent unto him saying: We hear that the God whom thou preachest is not envious, and hath charged thee not to show partiality by abiding in one place. Since, then, thou art a preacher of such a God, come unto Smyrna and unto the other cities, that we may come to know thy God, and having known him may have our hope in him.

[Q has the above story also, and continues with an incident which is also quoted in a different form (and not as from these Acts) by John Cassian. Q has it thus:

Now one day as John was seated, a partridge flew by and came and played in the dust before him; and John looked on it and wondered. And a certain priest came, who was one of his hearers, and came to John and saw the partridge playing in the dust before him, and was offended in himself and said: Can such and so great a man take pleasure in a partridge playing in the dust? But John perceiving in the spirit the thought of him, said to him: It were better for thee also, my child, to look at a partridge playing in the dust and not to defile

thysself with shameful and profane practices: for he who awaiteth the conversion and repentance of all men hath brought thee here on this account: for I have no need of a partridge playing in the dust. For the partridge is thine own soul.

Then the elder, hearing this and seeing that he was not bidden, but that the apostle of Christ had told him all that was in his heart, fell on his face on the earth and cried aloud, saying: Now know I that God dwelleth in thee, O blessed John! for he that tempteth thee tempteth him that cannot be tempted. And he entreated him to pray for him. And he instructed him and delivered him the rules (canons) and let him go to his house, glorifying God that is over all.

Cassian, Collation XXIV. 21, has it thus:

It is told that the most blessed Evangelist John, when he was gently stroking a partridge with his hands, suddenly saw one in the habit of a hunter coming to him. He wondered that a man of such repute and fame should demean himself to such small and humble amusements, and said: Art thou that John whose eminent and widespread fame hath enticed me also with great desire to know thee? Why then art thou taken up with such mean amusements? The blessed John said to him: What is that which thou carriest in thy hands? A bow, said he. And why, said he, dost thou not bear it about always stretched? He answered him: I must not, lest by constant bending the strength of its vigour be wrung and grow soft and perish, and when there is need that the arrows be shot with much strength at some beast, the strength being lost by excess of continual tension, a forcible blow cannot be dealt. Just so, said the blessed John, let not this little and brief relaxation of my mind offend thee, young man, for unless it doth sometimes ease and relax by some remission the force of its tension, it will grow slack through unbroken rigour and will not be able to obey the power of the Spirit.

The only common point of the two stories is that St. John amuses himself with a partridge, and a spectator thinks it unworthy of him. The two morals differ wholly. The amount of text lost here is of quite uncertain length. It must have told of the doings at Smyrna, and also, it appears, at Laodicca (see the title of the next section). One of the episodes must have been the conversion of a woman of evil life (see below, 'the harlot that was chaste ')-]

Our best manuscript prefixes a title to the next section:

From Laodicca to Ephesus the second time.

58 Now when some long time had passed, and none of the brethren had been at any time grieved by John, they were then grieved because he had said: Brethren, it is now time for me to go to Ephesus (for so have I agreed with them that dwell there) lest they become slack, now for a long time having no man to confirm them. But all of you must have your minds steadfast towards God, who never forsaketh us.

But when they heard this from him, the brethren lamented because they were to be parted from him. And John said: Even if I be parted from you, yet Christ is always with you: whom if ye love purely ye will have his fellowship without reproach, for if he be loved, he preventeth (anticipateth) them that love him.

59 And having so said, and bidden farewell to them, and left much money with the brethren for distribution, he went forth unto Ephesus, while all the brethren lamented and groaned. And there accompanied him, of Ephesus, both Andronicus and Drusiana and Lycomedes and Cleobius and their families. And there followed him Aristobula also, who had heard that her husband Tertullus had died on the way, and Aristippus with Xenophon, and the harlot that was chaste, and many others, whom he exhorted at all times to cleave to the Lord, and they would no more be parted from him.

60 Now on the first day we arrived at a deserted inn, and when we were at a loss for a bed for John, we saw a droll matter. There was one bedstead lying somewhere there without coverings, whereon we spread the cloaks which we were wearing, and we prayed him to lie down upon it and rest, while the rest of us all slept upon the floor. But he when he lay down was troubled by the bugs, and as they continued to become yet more troublesome to him, when it was now about the middle of the night, in the hearing of us all he said to them: I say unto you, O bugs, behave yourselves, one and all, and leave your abode for this night and remain quiet in one place, and keep your distance from the servants of God. And as we laughed, and went on talking for some time, John addressed himself to sleep; and we, talking low, gave him no disturbance (or, thanks to him we were not disturbed).

61 But when the day was now dawning I arose first, and with me Verus and Andronicus, and we saw at the door of the house which we had taken a great number of bugs standing, and while we wondered at the great sight of them, and all the brethren were roused up because of them, John continued sleeping. And when he was awaked we declared to him what we had seen. And he sat up on the bed and looked at them and said: Since ye have well behaved yourselves in hearkening to my rebuke, come unto your place. And when he had said this, and risen from the bed, the bugs running from the door hastened to the bed and climbed up by the legs thereof and disappeared into the joints. And John said again: This creature hearkened unto the voice of a man, and abode by itself and was quiet and trespassed not; but we which hear the voice and commandments of God disobey and are light-minded: and for how long?

62 After these things we came to Ephesus: and the brethren there, who had for a long time known that John was coming, ran together to the house of Andronicus (where also he came to lodge), handling his feet and laying his hands upon their own faces and kissing them (and many rejoiced even to touch his vesture, and were healed by touching the clothes of the holy apostle. [So the Latin, which has this section; the Greek has: so that they even touched his garments].)

63 And whereas there was great love and joy unsurpassed among the brethren, a certain one, a messenger of Satan, became enamoured of Drusiana, though he saw and knew that she was the wife of Andronicus. To whom many said: It is not possible for thee to obtain that woman, seeing that for a long time she has even separated herself from her husband for godliness' sake. Art thou only ignorant that Andronicus, not being aforetime that which now he is, a God-fearing man, shut her up in a tomb, saying: Either I must have thee as the wife whom I had before, or thou shalt die. And she chose rather to die than to do that foulness. If, then, she would not consent, for godliness' sake, to cohabit with her lord and husband, but even

persuaded him to be of the same mind as herself, will she consent to thee desiring to be her seducer? depart from this madness which hath no rest in thee: give up this deed which thou canst not bring to accomplishment.

64 But his familiar friends saying these things to him did not convince him, but with shamelessness he courted her with messages; and when he learnt the insults and disgraces which she returned, he spent his life in melancholy (or better, she, when she learnt of this disgrace and insult at his hand, spent her life in heaviness). And after two days Drusiana took to her bed from heaviness, and was in a fever and said: Would that I had not now come home to my native place, I that have become an offence to a man ignorant of godliness! for if it were one who was filled with the word of God, he would not have gone to such a pitch of madness. But now (therefore) Lord, since I am become the occasion of a blow unto a soul devoid of knowledge, set me free from this chain and remove me unto thee quickly. And in the presence of John, who knew nothing at all of such a matter, Drusiana departed out of life not wholly happy, yea, even troubled because of the spiritual hurt of the man.

65 But Andronicus, grieved with a secret grief, mourned in his soul, and wept openly, so that John checked him often and said to him: Upon a better hope hath Drusiana removed out of this unrighteous life. And Andronicus answered him: Yea, I am persuaded of it, O John, and I doubt not at all in regard of trust in my God: but this very thing do I hold fast, that she departed out of life pure.

66 And when she was carried forth, John took hold on Andronicus, and now that he knew the cause, he mourned more than Andronicus. And he kept silence, considering the provocation of the adversary, and for a space sat still. Then, the brethren being gathered there to hear what word he would speak of her that was departed, he began to say:

67 When the pilot that voyageth, together with them that sail with him, and the ship herself, arriveth in a calm and stormless harbour, then let him say that he is safe. And the husbandman that hath committed the seed to the earth, and toiled much in the care and protection of it, let him then take rest from his labours, when he layeth up the seed with manifold increase in his barns. Let him that enterpriseth to run in the course, then exult when he beareth home the prize. Let him that inscribeth his name for the boxing, then boast himself when he receiveth the crowns: and so in succession is it with all contests and crafts, when they do not fail in the end, but show themselves to be like that which they promised (corrupt).

68 And thus also I think is it with the faith which each one of us practiseth, that it is then discerned whether it be indeed true, when it continueth like itself even until the end of life. For many obstacles fall into the way, and prepare disturbance for the minds of men: care, children, parents, glory, poverty, flattery, prime of life, beauty, conceit, lust, wealth, anger, uplifting, slackness, envy, jealousy, neglect, fear, insolence, love, deceit, money, pretence, and other such obstacles, as many as there are in this life: as also the pilot sailing a prosperous course is opposed by the onset of contrary winds and a great storm and mighty waves out of calm, and the husbandman by untimely winter and blight and creeping things rising out of the earth, and they that strive in the games 'just do not win', and they that exercise crafts are hindered by the divers difficulties of them.

69 But before all things it is needful that the believer should look before at his ending and understand it in what manner it will come upon him, whether it will be vigorous and sober and without any obstacle, or disturbed and clinging to the things that are here, and bound down by desires. So is it right that a body should be praised as comely when it is wholly stripped, and a general as great when he hath accomplished every promise of the war, and a physician as excellent when he hath succeeded in every cure, and a soul as full of faith and worthy (or receptive) of God when it hath paid its promise in full: not that soul which began well and was dissolved into all the things of this life and fell away, nor that which is numb, having made an effort to attain to better things, and then is borne down to temporal things, nor that which hath longed after the things of time more than those of eternity, nor that which exchangeth [enduring for things] those that endure not, nor that which hath honoured the works of dishonour that deserve shame, nor that which taketh pledges of Satan, nor that which hath received the serpent into its own house, nor that which suffereth reproach for God's sake and then is [not] ashamed, nor that which with the mouth saith yea, but indeed approveth not itself: but that which hath prevailed not to be made weak by foul pleasure, not to be overcome by light-mindedness, not to be caught by the bait of love of money, not to be betrayed by vigour of body or wrath.

70 And as John was discoursing yet further unto the brethren that they should despise temporal things in respect of the eternal, he that was enamoured of Drusiana, being inflamed with an horrible lust and possession of the many-shaped Satan, bribed the steward of Andronicus who was a lover of money with a great sum: and he opened the tomb and gave him opportunity to wreak the forbidden thing upon the dead body. Not having succeeded with her when alive, he was still importunate after her death to her body, and said: If thou wouldst not have to do with me while thou livedst, I will outrage thy corpse now thou art dead. With this design, and having managed for himself the wicked act by means of the abominable steward, he rushed with him to the sepulchre; they opened the door and began to strip the grave-clothes from the corpse, saying: What art thou profited, poor Drusiana? couldest thou not have done this in life, which perchance would not have grieved thee, hadst thou done it willingly?

71 And as these men were speaking thus, and only the accustomed shift now remained on her body, a strange spectacle was seen, such as they deserve to suffer who do such deeds. A serpent appeared from some quarter and dealt the steward a single bite and slew him: but the young man it did not strike; but coiled about his feet, hissing terribly, and when he fell mounted on his body and sat upon him.

72 Now on the next day John came, accompanied by Andronicus and the brethren, to the sepulchre at dawn, it being now the third day from Drusiana's death, that we might break bread there. And first, when they set out, the keys were sought for and could not be found; but John said to Andronicus: It is quite right that they should be lost, for Drusiana is not in the sepulchre; nevertheless, let us go, that thou mayest not be neglectful, and the doors shall be opened of themselves, even as the Lord hath done for us many such things.

73 And when we were at the place, at the commandment of the master, the doors were opened, and we saw by the tomb of Drusiana a beautiful youth, smiling: and John, when he saw him, cried out and said: Art thou come before us hither too, beautiful one? and for what cause? And we heard a voice saying to him: For Drusiana's sake, whom thou art to raise up- for I was within a little of finding her [shamed] - and for his sake that lieth dead beside her tomb. And when the beautiful one had said this unto John he went up into the heavens in the sight of us all. And John, turning to the other side of the sepulchre, saw a young man-even Callimachus, one of the chief of the Ephesians-and a huge serpent sleeping upon him, and the steward of Andronicus, Fortunatus by name, lying dead. And at the sight of the two he stood perplexed, saying to the brethren: What meaneth such a sight? or wherefore hath not the Lord declared unto me what was done here, he who hath never neglected me?

74 And Andronicus seeing those corpses, leapt up and went to Drusiana's tomb, and seeing her lying in her shift only, said to John: I understand what has happened, thou blessed servant of God, John. This Callimachus was enamoured of my sister; and because he never won her, though he often assayed it, he hath bribed this mine accursed steward with a great sum, perchance designing, as now we may see, to fulfil by his means the tragedy of his conspiracy, for indeed Callimachus avowed this to many, saying: If she will not consent to me when living, she shall be outraged when dead. And it may be, master, that the beautiful one knew it and suffered not her body to be insulted, and therefore have these died who made that attempt. And can it be that the voice that said unto thee, 'Raise up Drusiana', foreshowed this? because she departed out of this life in sorrow of mind. But I believe him that said that this is one of the men that have gone astray; for thou wast bidden to raise him up: for as to the other, I know that he is unworthy of salvation. But this one thing I beg of thee: raise up Callimachus first, and he will confess to us what is come about.

75 And John, looking upon the body, said to the venomous beast: Get thee away from him that is to be a servant of Jesus Christ; and stood up and prayed over him thus: O God whose name is glorified by us, as of right: O God who subduest every injurious force: O God whose will is accomplished, who alway hearest us: now also let thy gift be accomplished in this young man; and if there be any dispensation to be wrought through him, manifest it unto us when he is raised up. And straightway the young man rose up, and for a whole hour kept silence.

76 But when he came to his right senses, John asked of him about his entry into the sepulchre, what it meant, and learning from him that which Andronicus had told him, namely, that he was enamoured of Drusiana, John inquired of him again if he had fulfilled his foul intent, to insult a body full of holiness. And he answered him: How could I accomplish it when this fearful beast struck down Fortunatus at a blow in my sight: and rightly, since he encouraged my frenzy, when I was already cured of that unreasonable and horrible madness: but me it stopped with affright, and brought me to that plight in which ye saw me before I arose. And another thing yet more wondrous I will tell thee, which yet went nigh to slay and was within a little of making me a corpse. When my soul was stirred up with folly and the uncontrollable malady was troubling me, and I had now torn away the grave-clothes in which she was clad, and I had then come out of the grave and laid them as thou seest, I went again

to my unholy work: and I saw a beautiful youth covering her with his mantle, and from his eyes sparks of light came forth unto her eyes; and he uttered words to me, saying: Callimachus, die that thou mayest live. Now who he was I knew not, O servant of God; but that now thou hast appeared here, I recognize that he was an angel of God, that I know well; and this I know of a truth that it is a true God that is proclaimed by thee, and of it I am persuaded. But I beseech thee, be not slack to deliver me from this calamity and this fearful crime, and to present me unto thy God as a man deceived with a shameful and foul deceit. Beseeching help therefore of thee, I take hold on thy feet. I would become one of them that hope in Christ, that the voice may prove true which said to me, 'Die that thou mayest live': and that voice hath also fulfilled its effect, for he is dead, that faithless, disorderly, godless one, and I have been raised by thee, I who will be faithful, God-fearing, knowing the truth, which I entreat thee may be shown me by thee.

77 And John, filled with great gladness and perceiving the whole spectacle of the salvation of man, said: What thy power is, Lord Jesu Christ, I know not, bewildered as I am at thy much compassion and boundless long-suffering. O what a greatness that came down into bondage! O unspeakable liberty brought into slavery by us! O incomprehensible glory that is come unto us! thou that hast kept the dead tabernacle safe from insult; that hast redeemed the man that stained himself with blood and chastened the soul of him that would defile the corruptible body; Father that hast had pity and compassion on the man that cared not for thee; We glorify thee, and praise and bless and thank thy great goodness and long-suffering, O holy Jesu, for thou only art God, and none else: whose is the might that cannot be conspired against, now and world without end. Amen.

78 And when he had said this John took Callimachus and saluted (kissed) him, saying: Glory be to our God, my child, who hath had mercy on thee, and made me worthy to glorify his power, and thee also by a good course to depart from that thine abominable madness and drunkenness, and hath called thee unto his own rest and unto renewing of life.

79 But Andronicus, beholding the dead Callimachus raised, besought John, with the brethren, to raise up Drusiana also, saying: O John, let Drusiana arise and spend happily that short space (of life) which she gave up through grief about Callimachus, when she thought she had become a stumbling block to him: and when the Lord will, he shall take her again to himself. And John without delay went unto her tomb and took her hand and said: Upon thee that art the only God do I call, the more than great, the unutterable, the incomprehensible: unto whom every power of principalities is subjected: unto whom all authority boweth: before whom all pride falleth down and keepeth silence: whom devils hearing of tremble: whom all creation perceiving keepeth its bounds. Let thy name be glorified by us, and raise up Drusiana, that Callimachus may yet more be confirmed unto thee who dispensest that which unto men is without a way and impossible, but to thee only possible, even salvation and resurrection: and that Drusiana may now come forth in peace, having about her not any the least hindrance -now that the young man is turned unto thee- in her course toward thee.

80 And after these words John said unto Drusiana: Drusiana, arise. And she arose and came out of the tomb; and when she saw herself in her shift only, she was perplexed at the thing,

and learned the whole accurately from Andronicus, the while John lay upon his face, and Callimachus with voice and tears glorified God, and she also rejoiced, glorifying him in like manner.

81 And when she had clothed herself, she turned and saw Fortunatus lying, and said unto John: Father, let this man also rise, even if he did assay to become my betrayer. But Callimachus, when he heard her say that, said: Do not, I beseech thee, Drusiana, for the voice which I heard took no thought of him, but declared concerning thee only, and I saw and believed: for if he had been good, perchance God would have had mercy on him also and would have raised him by means of the blessed John: he knew therefore that the man was come to a bad end [Lat. he judged him worthy to die whom he did not declare worthy to rise again]. And John said to him: We have not learned, my child, to render evil for evil: for God, though we have done much ill and no good toward him, hath not given retribution unto us, but repentance, and though we were ignorant of his name he did not neglect us but had mercy on us, and when we blasphemed him, he did not punish but pitied us, and when we disbelieved him he bore us no grudge, and when we persecuted his brethren he did not recompense us evil but put into our minds repentance and abstinence from evil, and exhorted us to come unto him, as he hath thee also, my son Callimachus, and not remembering thy former evil hath made thee his servant, waiting upon his mercy. Wherefore if thou allowest not me to raise up Fortunatus, it is for Drusiana so to do.

82 And she, delaying not, went with rejoicing of spirit and soul unto the body of Fortunatus and said: Jesu Christ, God of the ages, God of truth, that hast granted me to see wonders and signs, and given to me to become partaker of thy name; that didst breathe thyself into me with thy many-shaped countenance, and hadst mercy on me in many ways; that didst protect me by thy great goodness when I was oppressed by Andronicus that was of old my husband; that didst give me thy servant Andronicus to be my brother; that hast kept me thine handmaid pure unto this day; that didst raise me up by thy servant John, and when I was raised didst show me him that was made to stumble free from stumbling; that hast given me perfect rest in thee, and lightened me of the secret madness; whom I have loved and affectioned: I pray thee, O Christ, refuse not thy Drusiana that asketh thee to raise up Fortunatus, even though he assayed to become my betrayer.

83 And taking the hand of the dead man she said: Rise up, Fortunatus, in the name of our Lord Jesus Christ. And Fortunatus arose, and when he saw John in the sepulchre, and Andronicus, and Drusiana raised from the dead, and Callimachus a believer, and the rest of the brethren glorifying God, he said: O, to what have the powers of these clever men attained! I did not want to be raised, but would rather die, so as not to see them. And with these words he fled and went out of the sepulchre.

84 And John, when he saw the unchanged mind (soul) of Fortunatus, said: O nature that is not changed for the better! O fountain of the soul that abideth in foulness! O essence of corruption full of darkness! O death exulting in them that are thine! O fruitless tree full of fire! O tree that bearest coals for fruit! O matter that dwellest with the madness of matter (al. O wood of trees full of unwholesome shoots) and neighbour of unbelief! Thou hast proved

who thou art, and thou art always convicted, with thy children. And thou knowest not how to praise the better things: for thou hast them not. Therefore, such as is thy way (?fruit), such also is thy root and thy nature. Be thou destroyed from among them that trust in the Lord: from their thoughts, from their mind, from their souls, from their bodies, from their acts) their life, their conversation, from their business, their occupations, their counsel, from the resurrection unto (or rest in) God, from their sweet savour wherein thou wilt [not] share, from their faith, their prayers, from the holy bath, from the eucharist, from the food of the flesh, from drink, from clothing, from love, from care, from abstinence, from righteousness: from all these, thou most unholy Satan, enemy of God, shall Jesus Christ our God and [the judge] of all that are like thee and have thy character, make thee to perish.

85 And having thus said, John prayed, and took bread and bare it into the sepulchre to break it; and said: We glorify thy name, which converteth us from error and ruthless deceit: we glorify thee who hast shown before our eyes that which we have seen: we bear witness to thy loving-kindness which appeareth in divers ways: we praise thy merciful name, O Lord (we thank thee), who hast convicted them that are convicted of thee: we give thanks to thee, O Lord Jesu Christ, that we are persuaded of thy [grace] which is unchanging: we give thanks to thee who hadst need of our nature that should be saved: we give thanks to thee that hast given us this sure [faith], for thou art [god] alone, both now and ever. We thy servants give thee thanks, O holy one, who are assembled with [good] intent and are gathered out of the world (or risen from death).

86 And having so prayed and given glory to God, he went out of the sepulchre after imparting unto all the brethren of the eucharist of the Lord. And when he was come unto Andronicus' house he said to the brethren: Brethren, a spirit within me hath divined that Fortunatus is about to die of blackness (poisoning of the blood) from the bite of the serpent; but let some one go quickly and learn if it is so indeed. And one of the young men ran and found him dead and the blackness spreading over him, and it had reached his heart: and came and told John that he had been dead three hours. And John said: Thou hast thy child, O devil.

'John therefore was with the brethren rejoicing in the Lord.' This sentence is in the best manuscript. In Bonnet's edition It introduces the last section of the Acts, which follows immediately in the manuscript. It may belong to either episode. The Latin has: And that day he spent joyfully with the brethren.

There cannot be much of a gap between this and the next section, which is perhaps the most interesting in the Acts.

The greater part of this episode is preserved only in one very corrupt fourteenth-century manuscript at Vienna. Two important passages (93-5 (part) and 97-8 (part)) were read at the Second Nicene Council and are preserved in the Acts thereof: a few lines of the Hymn are also cited in Latin by Augustine (Ep. 237 (253) to Ceretius): he found it current separately among the Priscillianists. The whole discourse is the best popular exposition we have of the Docetic view of our Lord's person.

87 Those that were present inquired the cause, and were especially perplexed, because Drusiana had said: The Lord appeared unto me in the tomb in the likeness of John, and in that of a youth. Forasmuch, therefore, as they were perplexed and were, in a manner, not yet stablished in the faith, so as to endure it steadfastly, John said (or John bearing it patiently, said):

88 Men and brethren, ye have suffered nothing strange or incredible as concerning your perception of the [lord], inasmuch as we also, whom he chose for himself to be apostles, were tried in many ways: I, indeed, am neither able to set forth unto you nor to write the things which I both saw and heard: and now is it needful that I should fit them for your hearing; and according as each of you is able to contain it I will impart unto you those things whereof ye are able to become hearers, that ye may see the glory that is about him, which was and is, both now and for ever.

For when he had chosen Peter and Andrew, which were brethren, he cometh unto me and James my brother, saying: I have need of you, come unto me. And my brother hearing that, said: John, what would this child have that is upon the sea-shore and called us? And I said: What child? And he said to me again: That which beckoneth to us. And I answered: Because of our long watch we have kept at sea, thou seest not aright, my brother James; but seest thou not the man that standeth there, comely and fair and of a cheerful countenance? But he said to me: Him I see not, brother; but let us go forth and we shall see what he would have.

89 And so when we had brought the ship to land, we saw him also helping along with us to settle the ship: and when we departed from that place, being minded to follow him, again he was seen of me as having rather bald, but the beard thick and flowing, but of James as a youth whose beard was newly come. We were therefore perplexed, both of us, as to what that which we had seen should mean. And after that, as we followed him, both of us were by little and little [yet more] perplexed as we considered the matter. Yet unto me there then appeared this yet more wonderful thing: for I would try to see him privily, and I never at any time saw his eyes closing (winking), but only open. And oft-times he would appear to me as a small man and uncomely, and then again as one reaching unto heaven. Also there was in him another marvel: when I sat at meat he would take me upon his own breast; and sometimes his breast was felt of me to be smooth and tender, and sometimes hard like unto stones, so that I was perplexed in myself and said: Wherefore is this so unto me? And as I considered this, he . .

90 And at another time he taketh with him me and James and Peter unto the mountain where he was wont to pray, and we saw in him a light such as it is not possible for a man that useth corruptible (mortal) speech to describe what it was like. Again in like manner he bringeth us three up into the mountain, saying: Come ye with me. And we went again: and we saw him at a distance praying. I, therefore, because he loved me, drew nigh unto him softly, as though he could not see me, and stood looking upon his hinder parts: and I saw that he was not in any wise clad with garments, but was seen of us naked, and not in any wise as a man, and that his feet were whiter than any snow, so that the earth there was lighted up by his feet, and that his head touched the heaven: so that I was afraid and cried out, and he, turning about, appeared

as a man of small stature, and caught hold on my beard and pulled it and said to me: John, be not faithless but believing, and not curious. And I said unto him: But what have I done, Lord? And I say unto you, brethren, I suffered so great pain in that place where he took hold on my beard for thirty days, that I said to him: Lord, if thy twitch when thou wast in sport hath given me so great pain, what were it if thou hadst given me a buffet? And he said unto me: Let it be thine henceforth not to tempt him that cannot be tempted.

91 But Peter and James were wroth because I spake with the Lord, and beckoned unto me that I should come unto them and leave the Lord alone. And I went, and they both said unto me: He (the old man) that was speaking with the Lord upon the top of the mount, who was he? for we heard both of them speaking. And I, having in mind his great grace, and his unity which hath many faces, and his wisdom which without ceasing looketh upon us, said: That shall ye learn if ye inquire of him.

92 Again, once when all we his disciples were at Gennesaret sleeping in one house, I alone having wrapped myself in my mantle, watched (or watched from beneath my mantle) what he should do: and first I heard him say: John, go thou to sleep. And I thereon feigning to sleep saw another like unto him [sleeping], whom also I heard say unto my Lord: Jesus, they whom thou hast chosen believe not yet on thee (or do they not yet, &c.?). And my Lord said unto him: Thou sayest well: for they are men.

93 Another glory also will I tell you, brethren: Sometimes when I would lay hold on him, I met with a material and solid body, and at other times, again, when I felt him, the substance was immaterial and as if it existed not at all. And if at any time he were bidden by some one of the Pharisees and went to the bidding, we went with him, and there was set before each one of us a loaf by them that had bidden us, and with us he also received one; and his own he would bless and part it among us: and of that little every one was filled, and our own loaves were saved whole, so that they which bade him were amazed. And oftentimes when I walked with him, I desired to see the print of his foot, whether it appeared on the earth; for I saw him as it were lifting himself up from the earth: and I never saw it. And these things I speak unto you, brethren, for the encouragement of your faith toward him; for we must at the present keep silence concerning his mighty and wonderful works, inasmuch as they are unspeakable and, it may be, cannot at all be either uttered or heard.

94 Now before he was taken by the lawless Jews, who also were governed by (had their law from) the lawless serpent, he gathered all of us together and said: Before I am delivered up unto them let us sing an hymn to the Father, and so go forth to that which lieth before us. He bade us therefore make as it were a ring, holding one another's hands, and himself standing in the midst he said: Answer Amen unto me. He began, then, to sing an hymn and to say:

Glory be to thee, Father.

And we, going about in a ring, answered him: Amen.

Glory be to thee, Word: Glory be to thee, Grace. Amen.

Glory be to thee, Spirit: Glory be to thee, Holy One:

Glory be to thy glory. Amen.

We praise thee, O Father; we give thanks to thee, O Light, wherein darkness dwelleth not. Amen.

95 Now whereas (or wherefore) we give thanks, I say:

I would be saved, and I would save. Amen.

I would be loosed, and I would loose. Amen.

I would be wounded, and I would wound. Amen.

I would be born, and I would bear. Amen.

I would eat, and I would be eaten. Amen.

I would hear, and I would be heard. Amen.

I would be thought, being wholly thought. Amen.

I would be washed, and I would wash. Amen.

Grace danceth. I would pipe; dance ye all. Amen.

I would mourn: lament ye all. Amen.

The number Eight (lit. one ogdoad) singeth praise with us. Amen.

The number Twelve danceth on high. Amen.

The Whole on high hath part in our dancing. Amen.

Whoso danceth not, knoweth not what cometh to pass. Amen.

I would flee, and I would stay. Amen.

I would adorn, and I would be adorned. Amen.

I would be united, and I would unite. Amen.

A house I have not, and I have houses. Amen.

A place I have not, and I have places. Amen.

A temple I have not, and I have temples. Amen.

A lamp am I to thee that beholdest me. Amen.

A mirror am I to thee that perceivest me. Amen.

A door am I to thee that knockest at me. Amen.

A way am I to thee a wayfarer. [amen].

96 Now answer thou (or as thou respondest) unto my dancing. Behold thyself in me who speak, and seeing what I do, keep silence about my mysteries.

Thou that dancest, perceive what I do, for thine is this passion of the manhood, which I am about to suffer. For thou couldest not at all have understood what thou sufferest if I had not been sent unto thee, as the word of the Father. Thou that sawest what I suffer sawest me as suffering, and seeing it thou didst not abide but wert wholly moved, moved to make wise. Thou hast me as a bed, rest upon me. Who I am, thou shalt know when I depart. What now I am seen to be, that I am not. Thou shalt see when thou comest. If thou hadst known how to suffer, thou wouldest have been able not to suffer. Learn thou to suffer, and thou shalt be able not to suffer. What thou knowest not, I myself will teach thee. Thy God am I, not the God of the traitor. I would keep tune with holy souls. In me know thou the word of wisdom. Again with me say thou: Glory be to thee, Father; glory to thee, Word; glory to thee, Holy Ghost. And if thou wouldst know concerning me, what I was, know that with a word did I deceive all things and I was no whit deceived. I have leaped: but do thou understand the whole, and having understood it, say: Glory be to thee, Father. Amen.

97 Thus, my beloved, having danced with us the Lord went forth. And we as men gone astray or dazed with sleep fled this way and that. I, then, when I saw him suffer, did not even abide by his suffering, but fled unto the Mount of Olives, weeping at that which had befallen. And when he was crucified on the Friday, at the sixth hour of the day, darkness came upon all the earth. And my Lord standing in the midst of the cave and enlightening it, said: John, unto the multitude below in Jerusalem I am being crucified and pierced with lances and reeds, and gall and vinegar is given me to drink. But unto thee I speak, and what I speak hear thou. I put it into thy mind to come up into this mountain, that thou mightest hear those things which it behoveth a disciple to learn from his teacher and a man from his God.

98 And having thus spoken, he showed me a cross of light fixed (set up), and about the cross a great multitude, not having one form: and in it (the cross) was one form and one likeness [so the MS.; I would read: and therein was one form and one likeness: and in the cross another multitude, not having one form]. And the Lord himself I beheld above the cross, not having any shape, but only a voice: and a voice not such as was familiar to us, but one sweet and kind and truly of God, saying unto me: John, it is needful that one should hear these things from me, for I have need of one that will hear. This cross of light is sometimes called the (or a) word by me for your sakes, sometimes mind, sometimes Jesus, sometimes Christ, sometimes door, sometimes a way, sometimes bread, sometimes seed, sometimes resurrection, sometimes Son, sometimes Father, sometimes Spirit, sometimes life, sometimes truth, sometimes faith, sometimes grace. And by these names it is called as toward men: but that which it is in truth, as conceived of in itself and as spoken of unto you (MS. us), it is the marking-off of all things, and the firm uplifting of things fixed out of things unstable, and the harmony of wisdom, and indeed wisdom in harmony [this last clause in the MS. is joined to the next: 'and being wisdom in harmony']. There are [places] of the right hand and the left,

powers also, authorities, lordships and demons, workings, threatenings, wraths, devils, Satan, and the lower root whence the nature of the things that come into being proceeded.

99 This cross, then, is that which fixed all things apart (al. joined all things unto itself) by the (or a) word, and separate off the things that are from those that are below (lit. the things from birth and below it), and then also, being one, streamed forth into all things (or, made all flow forth. I suggested: compacted all into [one]). But this is not the cross of wood which thou wilt see when thou goest down hence: neither am I he that is on the cross, whom now thou seest not, but only hearest his (or a) voice. I was reckoned to be that which I am not, not being what I was unto many others: but they will call me (say of me) something else which is vile and not worthy of me. As, then, the place of rest is neither seen nor spoken of, much more shall I, the Lord thereof, be neither seen [nor of spoken].

100 Now the multitude of one aspect (al. [not] of one aspect) that is about the cross is the lower nature: and they whom thou seest in the cross, if they have not one form, it is because not yet hath every member of him that came down been comprehended. But when the human nature (or the upper nature) is taken up, and the race which draweth near unto me and obeyeth my voice, he that now heareth me shall be united therewith, and shall no more be that which now he is, but above them, as I also now am. For so long as thou callest not thyself mine, I am not that which I am (or was): but if thou hear me, thou, hearing, shalt be as I am, and I shall be that which I was, when I [have] thee as I am with myself. For from me thou art that (which I am). Care not therefore for the many, and them that are outside the mystery despise; for know thou that I am wholly with the Father, and the Father with me.

101 Nothing, therefore, of the things which they will say of me have I suffered: nay, that suffering also which I showed unto thee and the rest in the dance, I will that it be called a mystery. For what thou art, thou seest, for I showed it thee; but what I am I alone know, and no man else. Suffer me then to keep that which is mine, and that which is thine behold thou through me, and behold me in truth, that I am, not what I said, but what thou art able to know, because thou art akin thereto. Thou hearest that I suffered, yet did I not suffer; that I suffered not, yet did I suffer; that I was pierced, yet I was not smitten; hanged, and I was not hanged; that blood flowed from me, and it flowed not; and, in a word, what they say of me, that befell me not, but what they say not, that did I suffer. Now what those things are I signify unto thee, for I know that thou wilt understand. Perceive thou therefore in me the praising (al. slaying al. rest) of the (or a) Word (Logos), the piercing of the Word, the blood of the Word, the wound of the Word, the hanging up of the Word, the suffering of the Word, the nailing (fixing) of the Word, the death of the Word. And so speak I, separating off the manhood. Perceive thou therefore in the first place of the Word; then shalt thou perceive the Lord, and in the third place the man, and what he hath suffered.

102 When he had spoken unto me these things, and others which I know not how to say as he would have me, he was taken up, no one of the multitudes having beheld him. And when I went down I laughed them all to scorn, inasmuch as he had told me the things which they have said concerning him; holding fast this one thing in myself, that the Lord contrived all things symbolically and by a dispensation toward men, for their conversion and salvation.

103 Having therefore beheld, brethren, the grace of the Lord and his kindly affection toward us, let us worship him as those unto whom he hath shown mercy, not with our fingers, nor our mouth, nor our tongue, nor with any part whatsoever of our body, but with the disposition of our soul -even him who became a man apart from this body: and let us watch because (or we shall find that) now also he keepeth ward over prisons for our sake, and over tombs, in bonds and dungeons, in reproaches and insults, by sea and on dry land, in scourgings, condemnations, conspiracies, frauds, punishments, and in a word, he is with all of us, and himself suffereth with us when we suffer, brethren. When he is called upon by each one of us, he endureth not to shut his ears to us, but as being everywhere he hearkeneth to all of us; and now both to me and to Drusiana, -forasmuch as he is the God of them that are shut upbringing us help by his own compassion.

104 Be ye also persuaded, therefore, beloved, that it is not a man whom I preach unto you to worship, but God unchangeable, God invincible, God higher than all authority and all power, and elder and mightier than all angels and creatures that are named, and all aeons. If then ye abide in him, and are builded up in him, ye shall possess your soul indestructible.

105 And when he had delivered these things unto the brethren, John departed, with Andronicus, to walk. And Drusiana also followed afar off with all the brethren, that they might behold the acts that were done by him, and hear his speech at all times in the Lord.

The remaining episode which is extant in the Greek is the conclusion of the book, the Death or Assumption of John. Before it must be placed the stories which we have only in the Latin (of 'Abdias' and another text by 'Mellitus', i.e. Melito), and the two or three isolated fragments.

(Lat. XIV.) Now on the next (or another) day Craton, a philosopher, had proclaimed in the market-place that he would give an example of the contempt of riches: and the spectacle was after this manner. He had persuaded two young men, the richest of the city, who were brothers, to spend their whole inheritance and buy each of them a jewel, and these they brake in pieces publicly in the sight of the people. And while they were doing this, it happened by chance that the apostle passed by. And calling Craton the philosopher to him, he said: That is a foolish despising of the world which is praised by the mouths of men, but long ago condemned by the judgement of God. For as that is a vain medicine whereby the disease is not extirpated, so is it a vain teaching by which the faults of souls and of conduct are not cured. But indeed my master taught a youth who desired to attain to eternal life, in these words; saying that if he would be perfect, he should sell all his goods and give to the poor, and so doing he would gain treasure in heaven and find the life that has no ending. And Craton said to him: Here the fruit of covetousness is set forth in the midst of men, and hath been broken to pieces. But if God is indeed thy master and willeth this to be, that the sum of the price of these jewels should be given to the poor, cause thou the gems to be restored whole, that what I have done for the praise of men, thou mayest do for the glory of him whom thou callest thy master. Then the blessed John gathered together the fragments of the gems, and holding them in his hands, lifted up his eyes to heaven and said: Lord Jesu Christ, unto whom nothing is impossible: who when the world was broken by the tree of

concupiscence, didst restore it again in thy faithfulness by the tree of the cross: who didst give to one born blind the eyes which nature had denied him, who didst recall Lazarus, dead and buried, after the fourth day unto the light; and has subjected all diseases and all sicknesses unto the word of thy power: so also now do with these precious stones which these, not knowing the fruits of almsgiving, have broken in pieces for the praise of men: recover thou them, Lord, now by the hands of thine angels, that by their value the work of mercy may be fulfilled, and make these men believe in thee the unbegotten Father through thine only-begotten Son Jesus Christ our Lord, with the Holy Ghost the illuminator and sanctifier of the whole Church, world without end. And when the faithful who were with the apostle had answered and said Amen, the fragments of the gems were forthwith so joined in one that no mark at all that they had been broken remained in them. And Craton the philosopher, with his disciples, seeing this, fell at the feet of the apostle and believed thenceforth (or immediately) and was baptized, with them all, and began himself publicly to preach the faith of our Lord Jesus Christ.

XV. Those two brothers, therefore, of whom we spake, sold the gems which they had bought by the sale of their inheritance and gave the price to the poor; and thereafter a very great multitude of believers began to be joined to the apostle.

And when all this was done, it happened that after the same example, two honourable men of the city of the Ephesian sold all their goods and distributed them to the needy, and followed the apostle as he went through the cities preaching the word of God. But it came to pass, when they entered the city of Pergamum, that they saw their servants walking abroad arrayed in silken raiment and shining with the glory of this world: whence it happened that they were pierced with the arrow of the devil and became sad, seeing themselves poor and clad with a single cloak while their own servants were powerful and prosperous. But the apostle of Christ, perceiving these wiles of the devil, said: I see that ye have changed your minds and your countenances on this account, that, obeying the teaching of my Lord Jesus Christ, ye have given all ye had to the poor. Now, if ye desire to recover that which ye formerly possessed of gold, silver, and precious stones, bring me some straight rods, each of you a bundle. And when they had done so, he called upon the name of the Lord Jesus Christ, and they were turned into gold. And the apostle said to them: Bring me small stones from the seashore. And when they had done this also, he called upon the majesty of the Lord, and all the pebbles were turned into gems. Then the blessed John turned to those men and said to them: Go about to the goldsmiths and jewellers for seven days, and when ye have proved that these are true gold and true jewels, tell me. And they went, both of them, and after seven days returned to the apostle, saying: Lord, we have gone about the shops of all the goldsmiths, and they have all said that they never saw such pure gold. Likewise the jewellers have said the same, that they never saw such excellent and precious gems.

XVI. Then the holy John said unto them: Go, and redeem to you the lands which ye have sold, for ye have lost the estates of heaven. Buy yourselves silken raiment, that for a time ye may shine like the rose which showeth its fragrance and redness and suddenly fadeth away. For ye sighed at beholding your servants and groaned that ye were become poor. Flourish, therefore, that ye may fade: be rich for the time, that ye may be beggars for ever. Is not the

Lord's hand able to make riches overflowing and unsurpassably glorious? but he hath appointed a conflict for souls, that they may believe that they shall have eternal riches, who for his name's sake have refused temporal wealth. Indeed, our master told us concerning a certain rich man who feasted every day and shone with gold and purple, at whose door lay a beggar, Lazarus, who desired to receive even the crumbs that fell from his table, and no man gave unto him. And it came to pass that on one day they died, both of them, and that beggar was taken into the rest which is in Abraham's bosom, but the rich man was cast into flaming fire: out of which he lifted up his eyes and saw Lazarus, and prayed him to dip his finger in water and cool his mouth for he was tormented in the flames. And Abraham answered him and said: Remember, son, that thou receivedst good things in thy life, but this Lazarus likewise evil things. Wherefore rightly is he now comforted while thou art tormented, and besides all this, a great gulf is fixed between you and us, so that neither can they come thence hither, nor hither thence. But he answered: I have five brethren: I pray that some one may go to warn them, that they come not into this flame. And Abraham said to him: They have Moses and the prophets, let them hear them. To that he answered: Lord, unless one rise up again, they will not believe. Abraham said to him: If they believe not Moses and the prophets, neither will they believe, if one rise again. And these words our Lord and Master confirmed by examples of mighty works: for when they said to him: Who hath come hither from thence, that we may believe him? he answered: Bring hither the dead whom ye have. And when they had brought unto him a young man which was dead (Ps.-Mellitus: three dead corpses), he was waked up by him as one that sleepeth, and confirmed all his words.

But wherefore should I speak of my Lord, when at this present there are those whom in his name and in your presence and sight I have raised from the dead: in whose name ye have seen palsied men healed, lepers cleansed, blind men enlightened, and many delivered from evil spirits? But the riches of these mighty works they cannot have who have desired to have earthly wealth. Finally, when ye yourselves went unto the sick and called upon the name of Jesus Christ, they were healed: ye did drive out devils and restore light to the blind. Behold, this grace is taken from you, and ye are become wretched, who were mighty and great. And where as there was such fear of you upon the devils that at your bidding they left the men whom they possessed, now ye will be in fear of the devils. For he that loveth money is the servant of Mammon: and Mammon is the name of a devil who is set over carnal gains, and is the master of them that love the world. But even the lovers of the world do not possess riches, but are possessed of them. For it is out of reason that for one belly there should be laid up so much food as would suffice a thousand, and for one body so many garments as would furnish clothing for a thousand men. In vain, therefore, is that stored up which cometh not into use, and for whom it is kept, no man knoweth, as the Holy Ghost saith by the prophet: In vain is every man troubled who heapeth up riches and knoweth not for whom he gathereth them. Naked did our birth from women bring us into this light, destitute of food and drink: naked will the earth receive us which brought us forth. We possess in common the riches of the heaven, the brightness of the sun is equal for the rich and the poor, and likewise the light of the moon and the stars, the softness of the air and the drops of rain, and the gate of the church and the fount of sanctification and the forgiveness of sins, and the sharing in the altar, and the eating of the body and drinking of the blood of Christ, and the anointing of the chrism, and

the grace of the giver, and the visitation of the Lord, and the pardon of sin: in all these the dispensing of the Creator is equal, without respect of persons. Neither doth the rich man use these gifts after one manner and the poor after another.

But wretched and unhappy is the man who would have something more than sufficeth him: for of this come heats of fevers rigours of cold, divers pains in all the members of the body, and he can neither be fed with food nor sated with drink, that covetousness may learn that money will not profit it, which being laid up bringeth to the keepers thereof anxiety by day and night, and suffereth them not even for an hour to be quiet and secure. For while they guard their houses against thieves, till their estate, ply the plough, pay taxes, build storehouses, strive for gain, try to baffle the attacks of the strong, and to strip the weak, exercise their wrath on whom they can, and hardly bear it from others, shrink not from playing at tables and from public shows, fear not to defile or to be defiled, suddenly do they depart out of this world, naked, bearing only their own sins with them, for which they shall suffer eternal punishment.

XVII. While the apostle was thus speaking, behold there was brought to him by his mother, who was a widow, a young man who thirty days before had first married a vvife. And the people which were waiting upon the burial came with the widowed mother and cast themselves at the apostle's feet all together with groans, weeping, and mourning, and besought him that in the name of his God, as he had done with Drusiana, so he would raise up this young man also. And there was so great weeping of them all that the apostle himself could hardly refrain from crying and tears. He cast himself down, therefore, in prayer, and wept a long time: and rising from prayer spread out his hands to heaven, and for a long space prayed within himself. And when he had so done thrice, he commanded the body which was swathed to be loosed, and said: Thou youth Stacteus, who for love of thy flesh hast quickly lost thy soul: thou youth which knewest not thy creator nor perceivedst the Saviour of men, and wast ignorant of thy true friend, and therefore didst fall into the snare of the worst enemy: behold, I have poured out tears and prayers unto my Lord for thine ignorance, that thou mayest rise from the dead, the bands of death being loosed, and declare unto these two, to Atticus and Eugenius, how great glory they have lost, and how great punishment they have incurred. Then Stacteus arose and worshipped the apostle, and began to reproach his disciples, saying: I beheld your angels vweeping, and the angels of Satan rejoicing at your overthrow. For now in a little time ye have lost the kingdom that was prepared for you, and the dwellingplaces builded of shining stones, full of joy, of feasting and delights, full of everlasting life and eternal light: and have gotten yourselves places of darkness, full of dragons, of roaring flames, of torments, and punishments unsurpassable, of pains and anguish, fear and horrible trembling. Ye have lost the places full of unfading flowers, shining, full of the sounds of instruments of music (organs), and have gotten on the other hand places wherein roaring and howling and mourning ceaseth not day nor night. Nothing else remaineth for you save to ask the apostle of the Lord that like as he hath raised me to life, he would raise you also from death unto salvation and bring back your souls which now are blotted out of the book of life.

XVIII. Then both he that had been raised and all the people together with Atticus and Eugenius, cast themselves at the apostle's feet and besought him to intercede for them with the Lord. Unto whom the holy apostle gave this answer: that for thirty days they should offer penitence to God, and in that space pray especially that the rods of gold might return to their nature and likewise the stones return to the meanness wherein they were made. And it came to pass that after thirty days were accomplished, and neither the rods were turned into wood nor the gems into pebbles, Atticus and Eugenius came and said to the apostle: Thou hast always taught mercy, and preached forgiveness, and bidden that one man should spare another. And if God willeth that a man should forgive a man, how much more shall he, as he is God, both forgive and spare men. We are confounded for our sin: and whereas we have cried with our eyes which lusted after the world, we do now repent with eyes that weep. We pray thee, Lord, we pray thee, apostle of God, show in deed that mercy which in word thou hast always promised. Then the holy John said unto them as they wept and repented, and all interceded for them likewise: Our Lord God used these words when he spake concerning sinners: I will not the death of a sinner, but I will rather that he be converted and live. For when the Lord Jesus Christ taught us concerning the penitent, he said: Verily I say unto you, there is great joy in heaven over one sinner that repenteth and turneth himself from his sins: and there is more joy over him than over ninety and nine which have not sinned. Wherefore I would have you know that the Lord accepteth the repentance of these men. And he turned unto Atticus and Eugenius and said: Go, carry back the rods unto the wood whence ye took them, for now are they returned to their own nature, and the stones unto the sea-shore, for they are become common stones as they were before. And when this was accomplished, they received again the grace which they had lost, so that again they cast out devils as before time and healed the sick and enlightened the blind, and daily the Lord did many mighty works by their means.

XIX tells shortly the destruction of the temple of Ephesus and the conversion of 12,000 people.

Then follows the episode of the poison-cup in a form which probably represents the story in the Leucian Acts. (We have seen that the late Greek texts place it at the beginning, in the presence of Domitian.)

XX. Now when Aristodemus, who was chief priest of all those idols, saw this, filled with a wicked spirit, he stirred up sedition among the people, so that one people prepared themselves to fight against the other. And John turned to him and said: Tell me, Aristodemus, what can I do to take away the anger from thy soul? And Aristodemus said: If thou wilt have me believe in thy God, I will give thee poison to drink, and if thou drink it, and die not, it will appear that thy God is true. The apostle answered: If thou give me poison to drink, when I call on the name of my Lord, it will not be able to harm me. Aristodemus said again: I will that thou first see others drink it and die straightway that so thy heart may recoil from that cup. And the blessed John said: I have told thee already that I am prepared to drink it that thou mayest believe on the Lord Jesus Christ when thou seest me whole after the cup of poison. Aristodemus therefore went to the proconsul and asked of him two men who were to undergo the sentence of death. And when he had set them in the midst of the market-place

before all the people, in the sight of the apostle he made them drink the poison: and as soon as they had drunk it, they gave up the ghost. Then Aristodemus turned to John and said: Hearken to me and depart from thy teaching wherewith thou callest away the people from the worship of the gods; or take and drink this, that thou mayest show that thy God is almighty, if after thou hast drunk, thou canst remain whole. Then the blessed Jolm, as they lay dead which had drunk the poison, like a fearless and brave man took the cup, and making the sign of the cross, spake thus: My God, and the Father of our Lord Jesus Christ, by whose word the heavens were established, unto whom all things are subject, whom all creation serveth, whom all power obeyeth, feareth, and trembleth, when we call on thee for succour: whose name the serpent hearing is still, the dragon fleeth, the viper is quiet, the toad (which is called a frog) is still and strengthless, the scorpion is quenched, the basilisk vanquished, and the phalangia (spider) doth no hurt -in a word, all venomous things, and the fiercest reptiles and noisome beasts, are pierced (or covered with darkness). [Ps.- Mellitus adds: and all roots hurtful to the health of men dry up.] Do thou, I say, quench the venom of this poison, put out the deadly workings thereof, and void it of the strength which it hath in it: and grant in thy sight unto all these whom thou hast created, eyes that they may see, and ears that they may hear and a heart that they may understand thy greatness. And when he had thus said, he armed his mouth and all his body with the sign of the cross and drank all that was in the cup. And after he had drunk, he said: I ask that they for whose sake I have drunk, be turned unto thee, O Lord, and by thine enlightening receive the salvation which is in thee. And when for the space of three hours the people saw that John was of a cheerful countenance, and that there was no sign at all of paleness or fear in him, they began to cry out with a loud voice: He is the one true God whom John worshippeth.

XXI. But Aristodemus even so believed not, though the people reproached him: but turned unto John and said: This one thing I lack -if thou in the name of thy God raise up these that have died by this poison, my mind will be cleansed of all doubt. When he said that, the people rose against Aristodemus saying: We will burn thee and thine house if thou goest on to trouble the apostle further with thy words. John, therefore, seeing that there was a fierce sedition, asked for silence, and said in the hearing of all: The first of the virtues of God which we ought to imitate is patience, by which we are able to bear with the foolishness of unbelievers. Wherefore if Aristodemus is still held by unbelief, let us loose the knots of his unbelief. He shall be compelled, even though late, to acknowledge his creator -for I will not cease from this work until a remedy shall bring help to his wounds, and like physicians which have in their hands a sick man needing medicine, so also, if Aristodemus be not yet cured by that which hath now been done, he shall be cured by that which I will now do. And he called Aristodemus to him, and gave him his coat, and he himself stood clad only in his mantle. And Aristodemus said to him: Wherefore hast thou given me thy coat? John said to him: That thou mayest even so be put to shame and depart from thine unbelief. And Aristodemus said: And how shall thy coat make me to depart from unbelief? The apostle answered: Go and cast it upon the bodies of the dead, and thou shalt say thus: The apostle of our Lord Jesus Christ hath sent me that in his name ye may rise again, that all may know that life and death are servants of my Lord Jesus Christ. Which when Aristodemus had done, and had seen them rise, he worshipped John, and ran quickly to the proconsul and began to say with a loud

voice: Hear me, hear me, thou proconsul; I think thou rememberest that I have often stirred up thy wrath against John and devised many things against him daily, wherefore I fear lest I feel his wrath: for he is a god hidden in the form of a man and hath drunk poison, and not only continueth whole, but them also which had died by the poison he hath recalled to life by my means, by the touch of his coat, and they have no mark of death upon them. Which when the proconsul heard he said: And what wilt thou have me to do? Aristodemus answered: Let us go and fall at his feet and ask pardon, and whatever he commandeth us let us do. Then they came together and cast themselves down and besought forgiveness: and he received them and offered prayer and thanksgiving to God, and he ordained them a fast of a week, and when it was fulfilled he baptized them in the name of the Lord Jesus Christ and his Almighty Father and the Holy Ghost the illuminator. [And when they were baptized, with all their house and their servants and their kindred, they brake all their idols and built a church in the name of Saint John: wherein he himself was taken up, in manner following :]

This bracketed sentence, of late complexion, serves to introduce the last episode of the book.

[M.R. James gives two additional fragments that do not fit in any other place. These fragments are very broken and are not of much use for this present project. However, if there is interest in them, they can be found on pages 264-6 of the text.]

The last episode of these Acts (as is the case with several others of the Apocryphal Acts) was preservd separately for reading in church on the Saint's day. We have it in at least nine Greck manuscripts, and in many versions: Latin, Syriac, Armenian, Coptic, Ethiopic, Slavonic.

106 John therefore continued with the brethren, rejoicing in the Lord. And on the morrow, being the Lord's day, and all the brethren being gathered together, he began to say unto them: Brethren and fellow-servants and coheirs and partakers with me in the kingdom of the Lord, ye know the Lord, how many mighty works he hath granted you by my means, how many wonders, healings, signs, how great spirital gifts, teachings, governings, refreshings, ministries, knowledges, glories, graces, gifts, beliefs, communions, all which ye have seen given you by him in your sight, yet not seen by these eyes nor heard by these ears. Be ye therefore stablished in him, remembering him in your every deed, knowing the mystery of the dispensation which hath come to pass towards men, for what cause the Lord hath accomplished it. He beseecheth you by me, brethren, and entreateth you, desiring to remain without grief, without insult, not conspired against, not chastened: for he knoweth even the insult that cometh of you, he knoweth even dishonour, he knoweth even conspiracy, he knoweth even chastisement, from them that hearken not to his commandments.

107 Let not then our good God be grieved, the compassionate, the merciful, the holy, the pure, the undefiled, the immaterial, the only, the one, the unchangeable, the simple, the guileless, the unwrathful, even our God Jesus Christ, who is above every name that we can utter or conceive, and more exalted. Let him rejoice with us because we walk aright, let him be glad because we live purely, let him be refreshed because our conversation is sober. Let him be without care because we live continently, let him be pleased because we communicate one with another, let him smile because we are chaste, let him be merry because we love him.

These things I now speak unto you, brethren, because I am hasting unto the work set before me, and already being perfected by the Lord. For what else could I have to say unto you? Ye have the pledge of our God, ye have the earnest of his goodness, ye have his presence that cannot be shunned. If, then, ye sin no more, he forgiveth you that ye did in ignorance: but if after that ye have known him and he hath had mercy on you, ye walk again in the like deeds, both the former will be laid to your charge, and also ye will not have a part nor mercy before him.

108 And when he had spoken this unto them, he prayed thus: O Jesu who hast woven this crown with thy weaving, who hast joined together these many blossoms into the unfading flower of thy cormtenance, who hast sown in them these words: thou only tender of thy servants, and physician who healest freely: only doer of good and despiser of none, only merciful and lover of men, only saviour and righteous, only seer of all, who art in all and everywhere present and containing all things and filling all things: Christ Jesu, God, Lord, that with thy gifts and thy mercy shelterest them that trust in thee, that knowest clearly the wiles and the assaults of him that is everywhere our adversary, which he deviseth against us: do thou only, O Lord, succour thy servants by thy visitation. Even so, Lord.

109 And he asked for bread, and gave thanks thus: What praise or what offering or what thanksgiving shall we, breaking this bread, name save thee only, O Lord Jesu? We glorify thy name that was said by the Father: we glorify thy name that was said through the Son (or we glorify the name of Father that was said by thee . . . the name of Son that was said by thee): we glorify thine entering of the Door. We glorify the resurrection shown unto us by thee. We glorify thy way, we glorify of thee the seed, the word, the grace, the faith, the salt, the unspeakable (al. chosen) pearl, the treasure, the plough, the net, the greatness, the diadem, him that for us was called Son of man, that gave unto us truth, rest, knowledge, power, the commandment, the confidence, hope, love, liberty, refuge in thee. For thou, Lord, art alone the root of immortality, and the fount of incorruption, and the seat of the ages: called by all these names for us now that calling on thee by them we may make known thy greatness which at the present is invisible unto us, but visible only unto the pure, being portrayed in thy manhood only.

110 And he brake the bread and gave unto all of us, praying over each of the brethren that he might be worthy of the grace of the Lord and of the most holy eucharist. And he partook also himself likewise, and said: Unto me also be there a part with you, and: Peace be with you, my beloved.

111 After that he said unto Verus: Take with thee some two men, with baskets and shovels, and follow me. And Verus without delay did as he was bidden by John the servant of God. The blessed John therefore went out of the house and walked forth of the gates, having told the more part to depart from him. And when he was come to the tomb of a certain brother of ours he said to the young men: Dig, my children. And they dug and he was instant with them yet more, saying: Let the trench be deeper. And as they dug he spoke unto them the word of God and exhorted them that were come with him out of the house, edifying and perfecting them unto the greatness of God, and praying over each one of us. And when the young men

had finished the trench as he desired, we knowing nothing of it, he took off his garments wherein he was clad and laid them as it were for a pallet in the bottom of the trench: and standing in his shift only he stretched his hands upward and prayed thus:

112 O thou that didst choose us out for the apostleship of the Gentiles: O God that sentest us into the world: that didst reveal thyself by the law and the prophets: that didst never rest, but alway from the foundation of the world savedst them that were able to be saved: that madest thyself known through all nature: that proclaimedst thyself even among beasts: that didst make the desolate and savage soul tame and quiet: that gavest thyself to it when it was athirst for thy words: that didst appear to it in haste when it was dying: that didst show thyself to it as a law when it was sinking into lawlessness: that didst manifest thyself to it when it had been vanquished by Satan: that didst overcome its adversary when it fled unto thee: that avest it thine hand and didst raise it up from the things of Hades: that didst not leave it to walk after a bodily sort (in the body): that didst show to it its own enemy: that hast made for it a clear knowledge toward thee: O God, Jesu, the Father of them that are above the heavens, the Lord of them that are in the heavens, the law of them that are in the other, the course of them that are in the air, the keeper of them that are on the earth, the fear of them that are under the earth, the grace of them that are thine own: receive also the soul of thy John, which it may be is accounted worthy by thee.

113 O thou who hast kept me until this hour for thyself and untouched by union with a woman: who when in my youth I desired to marry didst appear unto me and say to me: John I have need of thee: who didst prepare for me also a sickness of the body: who when for the third time I would marry didst forthwith prevent me, and then at the third hour of the day saidst unto me on the sea: John, if thou hadst not been mine, I would have suffered thee to marry: who for two years didst blind me (or afflict mine eyes), and grant me to mourn and entreat thee: who in the third year didst open the eyes of my mind and also grant me my visible eyes: who when I saw clearly didst ordain that it should be grievous to me to look upon a woman: who didst save me from the temporal fantasy and lead me unto that which endureth always: who didst rid me of the foul madness that is in the flesh: who didst take me from the bitter death and establish me on thee alone: who didst muzzle the secret disease of my soul and cut off the open deed: who didst afflict and banish him that raised tumult in me: who didst make my love of thee spotless: who didst make my joining unto thee perfect and unbroken: who didst give me undoubting faith in thee, who didst order and make clear my inclination toward thee: thou who givest unto every man the due reward of his works, who didst put into my soul that I should have no possession save thee only: for what is more precious than thee? Now therefore Lord, whereas I have accomplished the dispensation wherewith I was entrusted, account thou me worthy of thy rest, and grant me that end in thee which is salvation unspeakable and unutterable.

114 And as I come unto thee, let the fire go backward, let the darkness be overcome, let the gulf be without strength, let the furnace die out, let Gehenna be quenched. Let angels follow, let devils fear, let rulers be broken, let powers fall; let the places of the right hand stand fast, let them of the left hand not remain. Let the devil be muzzled, let Satan be derided, let his wrath be burned out, let his madness be stilled, let his vengeance be ashamed, let his assault

be in pain, let his children be smitten and all his roots plucked up. And grant me to accomplish the journey unto thee without suffering insolence or provocation, and to receive that which thou hast promised unto them that live purely and have loved thee only.

115 And having sealed himself in every part, he stood and said: Thou art with me, O Lord Jesu Christ: and laid himself down in the trench where he had strown his garments: and having said unto us: Peace be with you, brethren, he gave up his spirit rejoicing.

Acts of the Holy Apostle and Evangelist John the Theologian

When Agrippa, whom, on account of his plotting against Peace, they stoned and put to death, was king of the Jews, Vespasian Cæsar, coming with a great army, invested Jerusalem; and some prisoners of war he took and slew, others he destroyed by famine in the siege, and most he banished, and at length scattered up and down. And having destroyed the temple, and put the holy vessels on board a ship, he sent them to Rome, to make for himself a temple of peace, and adorned it with the spoils of war.

And when Vespasian was dead, his son Domitian, having got possession of the kingdom, along with his other wrongful acts, set himself also to make a persecution against the righteous men. For, having learned that the city was filled with Jews, remembering the orders given by his father about them, he purposed casting them all out of the city of the Romans. And some of the Jews took courage, and gave Domitian a book, in which was written as follows:—

O Domitian, Cæsar and king of all the world, as many of us as are Jews entreat thee, as suppliants we beseech of thy power not to banish us from thy divine and benignant countenance; for we are obedient to thee, and the customs, and laws, and practices, and policy, doing wrong in nothing, but being of the same mind with the Romans. But there is a new and strange nation, neither agreeing with other nations nor consenting to the religious observances of the Jews, uncircumcised, inhuman, lawless, subverting whole houses, proclaiming a man as God, all assembling together [2435] under a strange name, that of Christian. These men reject God, paying no heed to the law given by Him, and proclaim to be the Son of God a man born of ourselves, Jesus by name, whose parents and brothers and all his family have been connected with the Hebrews; whom on account of his great blasphemy and his wicked fooleries we gave up to the cross. And they add another blasphemous lie to their first one: him that was nailed up and buried, they glorify as having risen from the dead; and, more than this, they falsely assert that he has been taken up by [2436] clouds into the heavens.

At all this the king, being affected with rage, ordered the senate to publish a decree that they should put to death all who confessed themselves to be Christians. Those, then, who were found in the time of his rage, and who reaped the fruit of patience, and were crowned in the triumphant contest against the works of the devil, received the repose of incorruption.

And the fame of the teaching of John was spread abroad in Rome; and it came to the ears of Domitian that there was a certain Hebrew in Ephesus, John by name, who spread a report about the seat of empire of the Romans, saying that it would quickly be rooted out, and that the kingdom of the Romans would be given over to another. And Domitian, troubled by what was said, sent a centurion with soldiers to seize John, and bring him. And having gone to Ephesus, they asked where John 54ed. And having come up to his gate, they found him standing before the door; and, thinking that he was the porter, they inquired of him where John 54ed. And he answered and said: I am he. And they, despising his common, and low, and poor appearance, were filled with threats, and said: Tell us the truth. And when he declared again that he was the man they sought, the neighbours moreover bearing witness to it, they said that he was to go with them at once to the king in Rome. And, urging them to take provisions for the journey, he turned and took a few dates, and straightway went forth.

And the soldiers, having taken the public conveyances, travelled fast, having seated him in the midst of them. And when they came to the first change, it being the hour of breakfast, they entreated him to be of good courage, and to take bread, and eat with them. And John said: I rejoice in soul indeed, but in the meantime I do not wish to take any food. And they started, and were carried along quickly. And when it was evening they stopped at a certain inn; and as, besides, it was the hour of supper, the centurion and the soldiers being most kindly disposed, entreated John to make use of what was set before them. But he said that he was very tired, and in want of sleep more than any food. And as he did this each day, all the soldiers were struck with amazement, and were afraid lest John should die, and involve them in danger. But the Holy Spirit showed him to them as more cheerful. And on the seventh day, it being the Lord's day, he said to them: Now it is time for me also to partake of food. And having washed his hands and face, he prayed, and brought out the linen cloth, and took one of the dates, and ate it in the sight of all.

And when they had ridden a long time they came to the end of their journey, John thus fasting. And they brought him before the king, and said: Worshipful king, we bring to thee John, a god, not a man; for, from the hour in which we apprehended him, to the present, he has not tasted bread. At this Domitian being amazed, stretched out his mouth on account of the wonder, wishing to salute him with a kiss; but John bent down his head, and kissed his breast. And Domitian said: Why hast thou done this? Didst thou not think me worthy to kiss thee? And John said to him: It is right to adore the hand of God first of all, and in this way to kiss the mouth of the king; for it is written in the holy books, The heart of a king is in the hand of God. [2437]

And the king said to him: Art thou John, who said that my kingdom would speedily be uprooted, and that another king, Jesus, was going to reign instead of me? And John answered and said to him: Thou also shalt reign for many years given thee by God, and after thee very many others; and when the times of the things upon earth have been fulfilled, out of heaven shall come a King, eternal, true, Judge of living and dead, to whom every nation and tribe shall confess, through whom every earthly power and dominion shall be brought to nothing, and every mouth speaking great things shall be shut. This is the mighty Lord and King of

everything that hath breath and flesh, [2438] the Word and Son of the living One, who is Jesus Christ.

At this Domitian said to him: What is the proof of these things? I am not persuaded by words only; words are a sight of the unseen. [2439] What canst thou show in earth or heaven by the power of him who is destined to reign, as thou sayest? For he will do it, if he is the Son of God. And immediately John asked for a deadly poison. And the king having ordered poison to be given to him, they brought it on the instant. John therefore, having taken it, put it into a large cup, and filled it with water, and mixed it, and cried out with a loud voice, and said: In Thy name, Jesus Christ, Son of God, I drink the cup which Thou wilt sweeten; and the poison in it do Thou mingle with Thy Holy Spirit, and make it become a draught of life and salvation, for the healing of soul and body, for digestion and harmless assimilation, for faith not to be repented of, for an undeniable testimony of death as the cup of thanksgiving. [2440] And when he had drunk the cup, those standing beside Domitian expected that he was going to fall to the ground in convulsions. And when John stood, cheerful, and talked with them safe, Domitian was enraged against those who had given the poison, as having spared John. But they swore by the fortune and health of the king, and said that there could not be a stronger poison than this. And John, understanding what they were whispering to one another, said to the king: Do not take it ill, O king, but let a trial be made, [2441] and thou shalt learn the power of the poison. Make some condemned criminal be brought from the prison. And when he had come, John put water into the cup, and swirled it round, and gave it with all the dregs to the condemned criminal. And he, having taken it and drunk, immediately fell down and died.

And when all wondered at the signs that had been done, and when Domitian had retired and gone to his palace, John said to him: O Domitian, king of the Romans, didst thou contrive this, that, thou being present and bearing witness, I might to-day become a murderer? What is to be done about the dead body which is lying? And he ordered it to be taken and thrown away. But John, going up to the dead body, said: O God, Maker of the heavens, Lord and Master of angels, of glories, of powers, in the name of Jesus Christ, Thine only begotten Son, give to this man who has died for this occasion a renewal of life, and restore him his soul, that Domitian may learn that the Word is much more powerful than poison, and is the ruler of life. And having taken him by the hand, he raised him up alive.

And when all were glorifying God, and wondering at the faith of John, Domitian said to him: I have put forth a decree of the senate, that all such persons should be summarily dealt with, without trial; but since I find from thee that they are innocent, and that their religion is rather beneficial, I banish thee to an island, that I may not seem myself to do away with my own decrees. He asked then that the condemned criminal should be let go; and when he was let go, John said: Depart, give thanks to God, who has this day delivered thee from prison and from death.

And while they were standing, a certain home-born slave of Domitian's, of those in the bed-chamber, was suddenly seized by the unclean demon, and lay dead; and word was brought to the king. And the king was moved, and entreated John to help her. And John said: It is not in

man to do this; but since thou knowest how to reign, but dost not know from whom thou hast received it, learn who has the power over both thee and thy kingdom. And he prayed thus: O Lord, the God of every kingdom, and master of every creature, give to this maiden the breath of life. And having prayed, he raised her up. And Domitian, astonished at all the wonders, sent him away to an island, appointing for him a set time.

And straightway John sailed to Patmos, where also he was deemed worthy to see the revelation of the end. And when Domitian was dead, Nerva succeeded to the kingdom, and recalled all who had been banished; and having kept the kingdom for a year, he made Trajan his successor in the kingdom. And when he was king over the Romans, John went to Ephesus, and regulated all the teaching of the church, holding many conferences, and reminding them of what the Lord had said to them, and what duty he had assigned to each. And when he was old and changed, he ordered Polycarp to be bishop over the church.

And what like his end was, or his departure from men, who cannot give an account of? For on the following day, which was the Lord's day, and in the presence of the brethren, he began to say to them: Brethren, and fellow-servants, and co-heirs, and copartners of the kingdom of the Lord, know the Lord what miracles He hath shown you through me, what wonders, what cures, what signs, what gracious gifts, teachings, rulings, rests, services, glories, graces, gifts, faiths, communions; how many things you have seen with your eyes, that ear hath not heard. Be strong, therefore, in Him, remembering Him in all your doings, knowing the mystery of the dispensation that has come to men, for the sake of which the Lord has worked. He then, through me, exhorts you: Brethren, I wish to remain without grief, without insult, without treachery, without punishment. For He also knows insult from you, He knows also dishonour, He knows also treachery, He knows also punishment from those that disobey His commandments. Let not therefore our God be grieved, the good, the compassionate, the merciful, the holy, the pure, the undefiled, the only, the one, the immutable, the sincere, the guileless, the slow to anger, He that is higher and more exalted than every name that we speak or think of—our God, Jesus Christ. Let Him rejoice along with us because we conduct ourselves well; let Him be glad because we live in purity; let Him rest because we behave reverently; let Him be pleased because we live in fellowship; let Him smile because we are sober-minded; let Him be delighted because we love. These things, brethren, I communicate to you, pressing on to the work set before me, already perfected for me by the Lord. For what else have I to say to you? Keep the sureties of your God; keep His presence, that shall not be taken away from you. And if then ye sin no more, He will forgive you what ye have done in ignorance; but if, after ye have known Him, and He has had compassion upon you, you return to the like courses, even your former offences will be laid to your charge, and ye shall have no portion or compassion before His face. [2442]

And when he had said this to them, he thus prayed: Jesus, who didst wreath this crown by Thy twining, who hast inserted these many flowers into the everlasting flower of Thy countenance, who hast sown these words among them, be Thou Thyself the protector and healer of Thy people. Thou alone art benignant and not haughty, alone merciful and kind, alone a Saviour, and just; Thou who always seest what belongs to all, and art in all, and everywhere present, God Lord Jesus Christ; who with Thy gifts and Thy compassion coverest

those that hope in Thee; who knowest intimately those that everywhere speak against us, and blaspheme Thy holy name, do Thou alone, O Lord, help Thy servants with Thy watchful care. So be it, Lord.

And having asked bread, he gave thanks thus, saying: What praise, or what sort of offering, or what thanksgiving, shall we, breaking the bread, invoke, but Thee only? We glorify the name by which Thou hast been called by the Father; we glorify the name by which Thou hast been called through the Son; we glorify the resurrection which has been manifested to us through Thee; of Thee we glorify the seed, [2443] the word, the grace, the true pearl, the treasure, the plough, the net, [2444] the majesty, the diadem, Him called Son of man for our sakes, the truth, the rest, the knowledge, the freedom, the place of refuge in Thee. For Thou alone art Lord, the root of immortality, and the fountain of incorruption, and the seat of the ages; Thou who hast been called all these for our sakes, that now we, calling upon Thee through these, may recognise Thine illimitable majesty, presented to us by Thy presence, that can be seen only by the pure, seen in Thine only Son.

And having broken the bread, he gave it to us, praying for each of the brethren, that he might be worthy of the Eucharist of the Lord. He also therefore, having likewise tasted it, said: To me also let there be a portion with you, and peace, O beloved. And having thus spoken, and confirmed the brethren, he said to Eutyches, also named Verus: Behold, I appoint thee a minister [2445] of the Church of Christ, and I entrust to thee the flock of Christ. Be mindful, therefore, of the commandments of the Lord; and if thou shouldst fall into trials or dangers, be not afraid: for thou shalt fall under many troubles, and thou shalt be shown to be an eminent witness [2446] of the Lord. Thus, then, Verus, attend to the flock as a servant of God, until the time appointed for thy testimony.

And when John had spoken this, and more than this, having entrusted to him the flock of Christ, he says to him: Take some brethren, with baskets and vessels, and follow me. And Eutyches, without considering, [2447] did what he was bid. And the blessed John having gone forth from the house, went outside of the gates, having told the multitude to stand off from him. And having come to the tomb of one of our brethren, he told them to dig. And they dug. And he says: Let the trench be deeper. And as they dug, he conversed with those who had come out of the house with him, building them up, and furnishing them thoroughly into the majesty of the Lord. And when the young men had finished the trench, as he had wished, while we knew [2448] nothing, he takes off the clothes he had on, and throws them, as if they were some bedding, into the depth of the trench; and, standing in only his drawers, [2449] stretched forth his hands, and prayed.

O God, who hast chosen us for the mission [2450] of the Gentiles, who hast sent us out into the world, who hast declared Thyself through the apostles; who hast never rested, but always savest from the foundation of the world; who hast made Thyself known through all nature; who hast made our wild and savage nature quiet and peaceable; who hast given Thyself to it when thirsting after knowledge; [2451] who hast put to death its adversary, when it took refuge in Thee; who hast given it Thy hand, and raised it from the things done in Hades; who hast shown it its own enemy; who hast in purity turned its thoughts upon Thee, O Christ

Jesus, Lord of things in heaven, and law of things on earth, the course of things aerial, and guardian of things etherial, the fear of those under the earth, and grace of Thine own people, receive also the soul of Thy John, which has been certainly deemed worthy by Thee, Thou who hast preserved me also till the present hour pure to Thyself, and free from intercourse with woman; who, when I wished in my youth to marry, didst appear to me, and say, I am in need of thee, John; who didst strengthen for me beforehand my bodily weakness; who, when a third time I wished to marry, didst say to me at the third hour, in the sea, John, if thou wert not mine, I would let thee marry; who hast opened up the sight of my mind, and hast favoured my bodily [2452] eyes; who, when I was looking about me, didst call even the gazing upon a woman hateful; who didst deliver me from temporary show, and preserve me for that which endureth for ever; who didst separate me from the filthy madness of the flesh; who didst stop up [2453] the secret disease of the soul, and cut out its open actions; who didst afflict and banish him who rebelled in me; who didst establish my love to Thee spotless and unimpaired; who didst give me undoubting faith in Thee; who hast drawn out for me pure thoughts towards Thee; who hast given me the due reward of my works; who hast set it in my soul to have no other possession than Thee alone: for what is more precious than Thou? Now, O Lord, when I have accomplished Thy stewardship with which I was entrusted, make me worthy of Thy repose, having wrought that which is perfect in Thee, which is ineffable salvation. And as I go to Thee, let the fire withdraw, let darkness be overcome, let the furnace be slackened, let Gehenna be extinguished, let the angels follow, let the demons be afraid, let the princes be broken in pieces, let the powers of darkness fall, let the places on the right hand stand firm, let those on the left abide not, let the devil be muzzled, let Satan be laughed to scorn, let his madness be tamed, let his wrath be broken, let his children be trodden under foot, and let all his root be uprooted; and grant to me to accomplish the journey to Thee, not insulted, not despitefully treated, and to receive what Thou hast promised to those that live in purity, and that have loved a holy life.

And gazing towards heaven, he glorified God; and having sealed himself altogether, he stood and said to us, Peace and grace be with you, brethren! and sent the brethren away. And when they went on the morrow they did not find him, but his sandals, and a fountain welling up. And after that they remembered what had been said to Peter by the Lord about him: For what does it concern thee if I should wish him to remain until I come? [2454] And they glorified God for the miracle that had happened. And having thus believed, they retired praising and blessing the benignant God; because to Him is due glory now and ever, and to ages of ages. Amen.

The Acts and Martyrdom of St. Matthew the Apostle

About that time Matthew, the holy apostle and evangelist of Christ, was abiding in the mountain resting, and praying in his tunic and apostolic robes without sandals; and, behold, Jesus came to Matthew in the likeness of the infants who sing in paradise, and said to him: Peace to you, Matthew! And Matthew having gazed upon Him, and not known who He was, said: Grace to you, and peace, O child highly favoured! And why have you come hither to

me, having left those who sing in paradise, and the delights there? Because here the place is desert; and what sort of a table I shall lay for you, O child, I know not, because I have no bread nor oil in a jar. Moreover, even the winds are at rest, so as not to cast down from the trees to the ground anything for food; because, for the accomplishing of my fast of forty days, I, partaking only of the fruits falling by the movement of the winds, am glorifying my Jesus. Now, therefore, what shall I bring you, beautiful boy? There is not even water near, that I may wash your feet.

And the child said: Why do you say, O Matthew? Understand and know that good discourse is better than a calf, and words of meekness better than every herb of the field, and a sweet saying as the perfume of love, and cheerfulness of countenance better than feeding, and a pleasant look is as the appearance of sweetness. Understand, Matthew, and know that I am paradise, that I am the comforter, I am the power of the powers above, I the strength of those that restrain themselves, I the crown of the virgins, I the self-control of the once married, I the boast of the widowed, I the defence of the infants, I the foundation of the Church, I the kingdom of the bishops, I the glory of the presbyters, I the praise of the deacons. Be a man, and be strong, Matthew, in, these words.

And Matthew said: The sight of you hast altogether delighted me, O child; moreover also, your words are full of life. For assuredly your face shines more than the lightning, and your words are altogether most sweet. And that indeed I saw you in paradise when you sang with the other infants who were killed in Bethlehem, I know right well; but how you have suddenly come hither, this altogether astonishes me. But I shall ask you one thing, O child: that impious Herod, where is he? The child says to him: Since you have asked, hear his dwelling-place. He dwells, indeed, in Hades; and there has been prepared for him fire unquenchable, Gehenna without end, bubbling mire, worm that sleeps not, because he cut off three thousand infants, wishing to slay the child Jesus, the ancient of the ages; but of all these ages I am father. Now therefore, O Matthew, take this rod of mine, and go down from the mountain, and go into Myrna, the city of the man-eaters, and plant it by the gate of the church which you and Andrew founded; and as soon as you have planted it, it shall be a tree, great and lofty and with many branches, and its branches shall extend to thirty cubits, and of each single branch the fruit shall be different both to the sight and the eating, Revelation 22:2 and from the top of the tree shall flow down much honey; and from its root there shall come forth a great fountain, giving drink to this country round about, and in it creatures that swim and creep; and in it the man-eaters shall wash themselves, and eat of the fruit of the trees of the vine and of the honey; and their bodies shall be changed, and their forms shall be altered so as to be like those of other men; and they shall be ashamed of the nakedness of their body, and they shall put on clothing of the rams of the sheep, and they shall no longer eat unclean things; and there shall be to them fire in superabundance, preparing the sacrifices for offerings, and they shall bake their bread with fire; and they shall see each other in the likeness of the rest of men, and they shall acknowledge me, and glorify my Father who is in the heavens. Now therefore make haste, Matthew, and go down hence, because the departure from your body through fire is at hand, and the crown of your endurance.

And the child having said this, and given him the rod, was taken up into the heavens. And Matthew went down from the mountain, hastening to the city. And as he was about to enter into the city, there met him Fulvana the wife of the king, and his son Fulvanus and his wife Erva, who were possessed by an unclean spirit, and cried out shouting: Who has brought you here again, Matthew? Or who has given you the rod for our destruction? For we see also the child Jesus, the Son of God, who is with you. Do not go then, O Matthew, to plant the rod for the food, and for the transformation of the man-eaters: for I have found what I shall do to you. For since you drove me out of this city, and prevent me from fulfilling my wishes among the man-eaters, behold, I will raise up against you the king of this city, and he will burn you alive. And Matthew, having laid his hands on each one of the demoniacs, put the demons to flight, and made the people whole; and they followed him.

And thus the affair being made manifest, Plato the bishop, having heard of the presence of the holy Apostle Matthew, met him with all the clergy; and having fallen to the ground, they kissed his feet. And Matthew raised them, and went with them into the church, and the child Jesus was also with him. And Matthew, having come to the gate of the church, stood upon a certain lofty and immoveable stone; and when the whole city ran together, especially the brethren who had believed, began to say: Men and women who appear in our sight, heretofore believing in the universe, but now knowing Him who has upheld and made the universe; until now worshipping the Satyr, and mocked by ten thousand false gods, but now through Jesus Christ acknowledging the one and only God, Lord, Judge; who have laid aside the immeasurable greatness of evil, and put on love, which is of like nature with affectionateness, towards men; once strangers to Christ, but now confessing Him Lord and God; formerly without form, but now transformed through Christ;— behold, the staff which you see in my hand, which Jesus, in whom you have believed and will believe, gave me; perceive now what comes to pass through me, and acknowledge the riches of the greatness which He will this day make for you. For, behold, I shall plant this rod in this place, and it shall be a sign to your generations, and it shall become a tree, great and lofty and flourishing, and its fruit beautiful to the view and good to the sight; and the fragrance of perfumes shall come forth from it, and there shall be a vine twining round it, full of clusters; and from the top of it honey coming down, and every flying creature shall find covert in its branches; and a fountain of water shall come forth from the root of it, having swimming and creeping things, giving drink to all the country round about.

And having said this, and called upon the name of the Lord Jesus, he fixed his rod in the ground, and straightway it sprung up to one cubit; and the sight was strange and wonderful. For the rod having straightway shot up, increased in size, and grew into a great tree, as Matthew had said. And the apostle said: Go into the fountain and wash your bodies in it, and then thus partake both of the fruits of the tree, and of the vine and the honey, and drink of the fountain, and you shall be transformed in your likeness to that of men; and after that, having gone into the church, you will clearly recognise that you have believed in the living and true God. And having done all these things, they saw themselves changed into the likeness of Matthew; then, having thus gone into the church, they worshipped and glorified God. And

when they had been changed, they knew that they were naked; and they ran in haste each to his own house to cover their nakedness, because they were ashamed.

And Matthew and Plato remained in the church spending the night, and glorifying God. And there remained also the king's wife, and his son and his wife, and they prayed the apostle to give them the seal in Christ. And Matthew gave orders to Plato; and he, having gone forth, baptized them in the water of the fountain of the tree, in the name of the Father, and the Son, and the Holy Ghost. And so thereafter, having gone into the church, they communicated in the holy mysteries of Christ; and they exulted and passed the night, they also along with the apostle, many others having also come with them; and all in the church sang the whole night, glorifying God.

And when the dawn had fully come, the blessed Matthew, having gone along with the bishop Plato, stood in the place in which the rod had been planted, and he sees the rod grown into a great tree, and near it a vine twined round it, and honey coming down from above even to its root; and that tree was at once beautiful and flourishing, like the plants in paradise, and a river proceeded from its root watering all the land of the city of Myrna. And all ran together, and ate of the fruit of the tree and the vine, just as any one wished.

And when what had come to pass was reported in the palace, the king Fulvanus, having learned what had been done by Matthew about his wife, and his son, and his daughter-in-law, rejoiced for a time at their purification; but seeing that they were inseparable from Matthew, he was seized with rage and anger, and endeavoured to put him to death by fire. And on that night in which the king intended to lay hands on Matthew, Matthew saw Jesus saying to him: I am with you always to save you, Matthew; be strong, and be a man.

And the blessed Matthew, having awoke, and sealed himself over all the body, rose up at dawn, and proceeded into the church; and having bent his knees, prayed earnestly. Then the bishop having come, and the clergy, they stood in common in prayer, glorifying God. And after they had ended the prayer, the bishop Plato said: Peace to you, Matthew, apostle of Christ! And the blessed Matthew said to him: Peace to you! And when they had sat down, the apostle said to the bishop Plato, and to all the clergy: I wish you, children, to know, Jesus having declared it to me, that the king of this city is going to send soldiers against me, the devil having entered into him, and manifestly armed him against us. But let us give ourselves up to Jesus, and He will deliver us from every trial, and all who have believed in Him.

And the king, plotting against the blessed Matthew how he should lay hands on him, and seeing also that the believers were very many, was very much at fault, and was in great difficulty.

Therefore the wicked and unclean devil who had come forth from the king's wife, and his son, and his daughter-in-law, put to flight by Matthew, having transformed himself into the likeness of a soldier, stood before the king, and said to him: O king, why are you thus put to the worse by this stranger and sorcerer? Do you not know that he was a publican, but now he has been called an apostle by Jesus, who was crucified by the Jews? For, behold, your wife, and your son, and your daughter-in-law, instructed by him, have believed in him, and along

with him sing in the church. And now, behold, Matthew is going forth, and Plato with him, and they are going to the gate called Heavy; but make haste, and you will find them, and you shall do to him all that may be pleasing in your eyes.

The king having heard this, and being the more exasperated by the pretended soldier, sent against the blessed Matthew four soldiers, having threatened them, and said: Unless you bring Matthew to me, I shall burn you alive with fire; and the punishment which he is to undergo, you shall endure. And the soldiers, having been thus threatened by the king, go in arms to where the Apostle Matthew and the bishop Plato are. And when they came near them, they heard their speaking indeed, but saw no one. And having come, they said to the king: We pray you, O king, we went and found no one, but only heard the voices of persons talking. And the king, being enraged, and having blazed up like fire, gave orders to send other ten soldiers— man-eaters— saying to them: Go stealthily to the place, and tear them in pieces alive, and eat up Matthew, and Plato, who is with him. And when they were about to come near the blessed Matthew, the Lord Jesus Christ, having come in the likeness of a most beautiful boy, holding a torch of fire, ran to meet them, burning out their eyes. And they, having cried out and thrown their arms from them, fled, and came to the king, being speechless.

And the demon who had before appeared to the king in the form of a soldier, being again transformed into the form of a soldier, stood before the king, and said to him: You see, O king, this stranger has bewitched them all. Learn, then, how you shall take him. The king says to him: Tell me first wherein his strength is, that I may know, and then I will draw up against him with a great force. And the demon, compelled by an angel, says to the king: Since you wish to hear accurately about him, O king, I will tell you all the truth. Really, unless he shall be willing to be taken by you of his own accord, you labour in vain, and you will not be able to hurt him; but if you wish to lay hands on him, you will be struck by him with blindness, and you will be paralyzed. And if you send a multitude of soldiers against him, they also will be struck with blindness, and will be paralyzed. And we shall go, even seven unclean demons, and immediately make away with you and your whole camp, and destroy all the city with lightning, except those naming that awful and holy name of Christ; for wherever a footstep of theirs has come, thence, pursued, we flee. And even if you shall apply fire to him, to him the fire will be dew; and if you shall shut him up in a furnace, to him the furnace will be a church; and if you shall put him in chains in prison, and seal up the floors, the doors will open to him of their own accord, and all who believe in that name will go in, even they, and say, This prison is a church of the living God, and a holy habitation of those that live alone. Behold, O king, I have told you all the truth. The king therefore says to the pretended soldier: Since I do not know Matthew, come with me, and point him out to me from a distance, and take from me gold, as much as you may wish, or go yourself, and with your sword kill him, and Plato his associate. The demon says to him: I cannot kill him. I dare not even look into his face, seeing that he has destroyed all our generation through the name of Christ, proclaimed through him.

The king says to him: And who are you? And he says: I am the demon who dwelt in your wife, and in your son, and in your daughter-in-law; and my name is Asmodæus; and this

Matthew drove me out of them. And now, behold, your wife, and your son, and your daughter-in-law sing along with him in the church. And I know, O king, that you also after this wilt believe in him. The king says to him: Whoever you are, spirit of many shapes, I adjure you by the God whom he whom you call Matthew proclaims, depart hence without doing hurt to any one. And straightway the demon, no longer like a soldier, but like smoke, became invisible; and as he fled he cried out: O secret name, armed against us, I pray you, Matthew, servant of the holy God, pardon me, and I will no longer remain in this city. Keep your own; but I go away into the fire everlasting.

Then the king, affected with great fear at the answer of the demon, remained quiet that day. And the night having come, and he not being able to sleep because he was hungry, leaped up at dawn, and went into the church, with only two soldiers without arms, to take Matthew by craft, that he might kill him. And having summoned two friends of Matthew, he said to them: Show to Matthew, says he, that I wish to be his disciple. And Matthew hearing, and knowing the craft of the tyrant, and having been warned also by the vision of the Lord to him, went forth out of the church, led by the hand by Plato, and stood in the gate of the church.

And they say to the king: Behold Matthew in the gate! And he says: Who he is, or where he is, I see not. And they said to him: Behold, he is in sight of you. And he says: All the while I see nobody. For he had been blinded by the power of God. And he began to cry out: Woe to me, miserable! What evil has come upon me, for my eyes have been blinded, and all my limbs paralyzed? O Asmodæus Beelzebul Satan! All that you have said to me has come upon me. But I pray you, Matthew, servant of God, forgive me as the herald of the good God; for assuredly the Jesus proclaimed by you three days ago through the night appeared to me altogether resplendent as with lightning, like a beautiful young man, and said to me, Since you are entertaining evil counsels in the wickedness of your heart in regard to my servant Matthew, know I have disclosed to him that through you will be the release of his body. And straightway I saw him going up into heaven. If therefore he is your God, and if he wishes your body to be buried in our city for a testimony of the salvation of the generations after this, and for the banishing of the demons, I shall know the truth for myself by this, by you laying on hands upon me, and I shall receive my sight. And the apostle having laid his hands upon his eyes, and saying Ephphatha, Jesus, he made him receive his sight instantly.

And straightway the king, laying hold of the apostle, and leading him by the right hand, brought him by craft into the palace; and Plato was on Matthew's left hand, going along with him, and keeping hold of him. Then Matthew says: O crafty tyrant, how long do you not fulfil the works of your father the devil? And he was enraged at what had been said; for he perceived that he would inflict upon him a more bitter death. For he resolved to put him to death by fire. And he commanded several executioners to come, and to lead him away to the place by the seashore, where the execution of malefactors was wont to take place, saying to the executioners: I hear, says he, that the God whom he proclaims delivers from fire those who believe in him. Having laid him, therefore, on the ground on his back, and stretched him out, pierce his hands and feet with iron nails, and cover him over with paper, having smeared it with dolphins' oil, and cover him up with brimstone and asphalt and pitch, and put tow and

brushwood above. Thus apply the fire to him; and if any of the same tribe with him rise up against you, he shall get the same punishment.

And the apostle exhorted the brethren to remain undismayed, and that they should rejoice, and accompany him with great meekness, singing and praising God, because they were deemed worthy to have the relics of the apostle. Having therefore come to the place, the executioners, like most evil wild beasts, pinned down to the ground Matthew's hands and feet with long nails; and having done everything as they had been bid, applied the fire. And they indeed laboured closely, kindling it all round; but all the fire was changed into dew, so that the brethren, rejoicing, cried out: The only God is the Christians', who assists Matthew, in whom also we have believed: the only God is the Christians', who preserves His own apostle in the fire. And by the voice the city was shaken. And some of the executioners, having gone forth, said to the king: We indeed, O king, by every contrivance of vengeance, have kindled the fire; but the sorcerer by a certain name puts it out, calling upon Christ, and invoking his cross; and the Christians surrounding him play with the fire, and walking in it with naked feet, laugh at us, and we have fled ashamed.

Then he ordered a multitude to carry coals of fire from the furnace of the bath in the palace, and the twelve gods of gold and silver; and place them, says he, in a circle round the sorcerer, lest he may even somehow bewitch the fire from the furnace of the palace. And there being many executioners and soldiers, some carried the coals; and others, bearing the gods, brought them. And the king accompanied them, watching lest any of the Christians should steal one of his gods, or bewitch the fire. And when they came near the place where the apostle was nailed down, his face was looking towards heaven, and all his body was covered over with the paper, and much brushwood over his body to the height of ten cubits. And having ordered the soldiers to set the gods in a circle round Matthew, five cubits off, securely fastened that they might not fall, again he ordered the coal to be thrown on, and to kindle the fire at all points.

And Matthew, having looked up to heaven, cried out, Adonai eloi sabaoth marmari marmunth; that is, O God the Father, O Lord Jesus Christ, deliver me, and burn down their gods which they worship; and let the fire also pursue the king even to his palace, but not to his destruction: for perhaps he will repent and be converted. And when he saw the fire to be monstrous in height, the king, thinking that Matthew was burnt up, laughed aloud, and said: Has your magic been of any avail to you, Matthew? Can your Jesus now give you any help?

And as he said this a dreadful wonder appeared; for all the fire along with the wood went away from Matthew, and was poured round about their gods, so that nothing of the gold or the silver was any more seen; and the king fled, and said: Woe's me, that my gods are destroyed by the rebuke of Matthew, of which the weight was a thousand talents of gold and a thousand talents of silver. Better are the gods of stone and of earthenware, in that they are neither melted nor stolen.

And when the fire had thus utterly destroyed their gods, and burnt up many soldiers, there came to pass again another stranger wonder. For the fire, in the likeness of a great and dreadful dragon, chased the tyrant as far as the palace, and ran here and there round the king,

not letting him go into the palace. And the king, chased by the fire, and not allowed to go into his palace, turned back to where Matthew was, and cried out, saying: I beseech you, whoever you are, O man, whether magician or sorcerer or god, or angel of God, whom so great a pyre has not touched, remove from me this dreadful and fiery dragon; forget the evil I have done, as also when you made me receive my sight. And Matthew, having rebuked the fire, and the flames having been extinguished, and the dragon having become invisible, stretching his eyes to heaven, and praying in Hebrew, and commending his spirit to the Lord, said: Peace to you! And having glorified the Lord, he went to his rest about the sixth hour.

Then the king, having ordered more soldiers to come, and the bed to be brought from the palace, which had a great show of gold, he ordered the apostle to be laid on it, and carried to the palace. And the body of the apostle was lying as if in sleep, and his robe and his tunic unstained by the fire; and sometimes they saw him on the bed, and sometimes following, and sometimes going before the bed, and with his right hand put upon Plato's head, and singing along with the multitude, so that both the king and the soldiers, with the crowd, were struck with astonishment. And many diseased persons and demoniacs, having only touched the bed, were made sound; and as many as were savage in appearance, in that same hour were changed into the likeness of other men.

And as the bed was going into the palace, we all saw Matthew rising up, as it were, from the bed, and going into heaven, led by the hand by a beautiful boy; and twelve men in shining garments came to meet him, having never-fading and golden crowns on their head; and we saw how that child crowned Matthew, so as to be like them, and in a flash of lightning they went away to heaven.

And the king stood at the gate of the palace, and ordered that no one should come in but the soldiers carrying the bed. And having shut the doors, he ordered an iron coffin to be made, put the body of Matthew into it, and sealed it up with lead; through the eastern gate of the palace at midnight put it into a boat, no one knowing of it, and threw it into the deep part of the sea.

And through the whole night the brethren remained before the gate of the palace, spending the night, and singing; and when the dawn rose there was a voice: O bishop Plato, carry the Gospel and the Psalter of David; go along with the multitude of the brethren to the east of the palace, and sing the Alleluia, and read the Gospel, and bring as an offering the holy bread; and having pressed three clusters from the vine into a cup, communicate with me, as the Lord Jesus showed us how to offer up when He rose from the dead on the third day.

And the bishop having run into the church, and taken the Gospel and the Psalter of David, and having assembled the presbyters and the multitude of the brethren, came to the east of the palace at the hour of sunrise; and having ordered the one who was singing to go upon a certain lofty stone, he began to praise in singing of a song to God: Precious in the sight of God is the death of His saints. And again: I laid me down and slept; I arose: because the Lord will sustain me. And they listened to the singing of a song of David: Shall he that is dead not rise again? Now I shall raise him up for myself, says the Lord. And all shouted out the Alleluia. And the bishop read the Gospel, and all cried out: Glory to You, You who has been

glorified in heaven and on earth. And so then they offered the gift of the holy offering for Matthew; and having partaken for thanksgiving of the undefiled and life-giving mysteries of Christ, they all glorified God.

And it was about the sixth hour, and Plato sees the sea opposite about seven furlongs off; and, behold, Matthew was standing on the sea, and two men, one on each side, in shining garments, and the beautiful boy in front of them. And all the brethren saw these things, and they heard them saying Amen, Alleluia. And one could see the sea fixed like a stone of crystal, and the beautiful boy in front of them, when out of the depth of the sea a cross came up, and at the end of the cross the coffin going up in which was the body of Matthew; and in the hour of the piercing on the cross, the boy placed the coffin on the ground, behind the palace towards the east, where the bishop had offered the offering for Matthew.

And the king having seen these things from the upper part of the house, and being terror-struck, went forth from the palace, and ran and worshipped towards the east at the coffin, and fell down before the bishop, and the presbyters, and the deacons, in repentance and confession, saying: Truly I believe in the true God, Christ Jesus. I entreat, give me the seal in Christ, and I will give you my palace, in testimony of Matthew, and you shall put the coffin upon my golden bed, in the great dining-room; only, having baptized me in it, communicate to me the Eucharist of Christ. And the bishop having prayed, and ordered him to take off his clothes, and having examined him for a long time, and he having confessed and wept over what he had done, having sealed him, and anointed him with oil, put him down into the sea, in the name of Father, and Son, and Holy Ghost. And when he came up from the water he ordered him to put on himself splendid garments, and so then having given praise and thanks, communicating the holy bread and mixed cup, the bishop first gave them to the king, saying: Let this body of Christ, and this cup, His blood shed for us, be to you for the remission of sins unto life. And a voice was heard from on high: Amen, amen, amen. And when he had thus communicated in fear and joy, the apostle appeared and said: King Fulvanus, your name shall no longer be Fulvanus; but you shall be called Matthew. And you, the son of the king, shall no longer be called Fulvanus, but Matthew also; and you Ziphagia, the wife of the king, shall be called Sophia; and Erva, the wife of your son, shall be called Synesis. And these names of yours shall be written in the heavens, and there shall not fail of your loins from generation to generation. And in that same hour Matthew appointed the king a presbyter, and he was thirty-seven years old; and the king's son he appointed deacon, being seventeen years old; and the king's wife he appointed a presbyteress; and his son's wife he appointed a deaconess, and she also was seventeen years old. And then he thus blessed them, saying: The blessing and the grace of our Lord Jesus Christ shall be with you to time everlasting.

Then the king, having awakened out of sleep, and rejoiced with all his house at the vision of the holy Apostle Matthew, praised God.

And the king, having gone into his palace, broke all the idols to pieces, and gave a decree to those in his kingdom, writing thus: King Matthew, to all those under my kingdom, greeting. Christ having appeared upon earth, and having saved the human race, the so-called gods have been found to be deceivers, and soul-destroyers, and plotters against the human race.

Whence, divine grace having shone abroad, and come even to us, and we having come to the knowledge of the deception of the idols, that it is vain and false, it has seemed good to our divinity that there should not be many gods, but one, and one only, the God in the heavens. And you, having received this our decree, keep to the purport of it, and break to pieces and destroy every idol; and if any one shall be detected from this time forth serving idols, or concealing them, let such an one be subjected to punishment by the sword. Farewell all, because we also are well.

And when this order was given out, all, rejoicing and exulting, broke their idols to pieces, crying out and saying: There is one only God, He who is in the heavens, who does good to men.

And after all these things had come to pass, Matthew the apostle of Christ appeared to the bishop Plato, and said to him: Plato, servant of God, and our brother, be it known unto you, that after three years shall be your rest in the Lord, and exultation to ages of ages. And the king himself, whom after my own name I have called Matthew, shall receive the throne of your bishopric, and after him his son. And he, having said Peace to you and all the saints, went to heaven.

And after three years the bishop Plato rested in the Lord. And King Matthew succeeded him, having given up his kingdom willingly to another, whence there was given him grace against unclean demons, and he cured every affliction. And he advanced his son to be a presbyter, and made him second to himself.

And Saint Matthew finished his course in the country of the man-eaters, in the city of Myrna, on the sixteenth of the month of November, our Lord Jesus Christ reigning, to whom be glory and strength, now and ever, and to ages of ages. Amen.

The Martyrdom of Matthew

1 The holy Matthew remained alone on the Mount praying, in the apostolic robe, barefoot, and Jesus appeared to him in the form of one of the children that were singing in Paradise. 2 A dialogue. 3 Matthew said: That I saw thee in paradise singing with the other children that were slain at Bethlehem I know; but how thou camest hither so quickly, I marvel. But tell me, where is that ungodly Herod?' He dwelleth in hell, and there is prepared for him fire unquenchable, unending gehenna, boiling mire, the worm that sleepeth not, because he killed 3,000 children. 4 Now take my Staff and go to Myrna the city of the man-eaters, and plant it at the gate of the church which you and Andrew founded. It will become a tree, and a spring will rise at its foot, and the man-eaters will eat of the tree and wash in the spring and their bodies will be changed and they will be ashamed of their nakedness, and use fire to cook their food, and learn to know me.' 5 At the city gate he was met by Phulbana the king's wife, Phulbanos his son and Erba his wife, all possessed by devils -and the devils cried out and threatened Matthew that they would rouse the king against him. He cast them out. 6 The bishop Plato heard and came out to meet him with the clergy. And Matthew preached to the

people, 7 and planted the staff. And the people became humanized- 8 He baptized the queen and the rest. 9 At dawn the staff was become a tree. 10 Phulbanus the king was pleased with all this at first, but when they refused to quit Matthew he resolved to burn him. 11 Matthew had a consoling vision, and warned the people of his death. 12 The devil whom he had cast out disguised himself as a soldier and went to the king and advised him to seize Matthew. 13 He sent four soldiers, who could only hear two men talking (Matthew and Plato), and then ten who were routed by seeing a child with a torch. 14 The devil described to the king the difficulty of seizing Matthew and all that he could do. The king said: Take him yourself. I cannot, for he has destroyed all our race. 15 Who, then, are you? said the king. I am the demon Asmodaeus who was in your wife. The king adjured him to depart without harming any one, and he vanished as smoke. 16 That day the king remained quiet, but next day took two soldiers and went to the church and sent for Matthew. 17 He came out with Plato, but the king could not see him. Matthew opened his eyes. 18 The king treacherously led him to the palace. They pinned him hand and foot to the earth and covered him with papyrus soaked in dolphin oil, and poured brimstone, asphalt, and pitch on him, and heaped up tow and wood. 19 And the fire turned to dew, and all the people praised God. 20 Much charcoal from the royal baths was brought, and the twelve gods of gold and silver were set round the fire. 21 Matthew looking up to heaven, cried: Adonai Eloi Sabaoth marmari marmounth. The fire blazed up, and the king said: Where is now your magic? But all the fire blew out about the idols and melted them -whose weight was 1,000 talents of gold. And the king lamented that gods of stone and clay were superior. 22 The fire burnt up many soldiers, and then took the form of a dragon and chased the king to the palace, and curled round so that he could not go in and made him come back to Matthew, crying for help. Matthew rebuked the fire and prayed, and gave up the ghost.

23 The king had him borne in state to the palace. The body and robes were intact, and sometimes he was seen on the bier, sometimes following or preceding it, and laying his hand on Plato's head. And many sick were healed.

24 When they reached the palace Matthew was seen to rise from the bier and ascend to heaven, led by a beautiful child, and twelve men in crowns, and we saw the child crown him. The king had a coffin made of iron and sealed it with lead, and privately put it on a ship at midnight and sank it in the sea.

25 All night the brethren watched at the palace gate, and at dawn a voice came: Plato, take the gospel and the psalter and go to the east of the palace and sing Alleluia, and read the gospel, and offer of the bread and the vine, pressing three clusters into the cup, and communicate with me, as the Lord Jesus showed us the offering that is above, on the third day after he rose. So it was done, and the chanter went up on a great stone and sang: Precious in the sight of the Lord . . . I slept and rose up again . . . And they answered: Shall not the sleeper awake? . . . Now will I arise, saith the Lord. Alleluia. They read the gospel and made the offering.

26 It was about the sixth hour, and Plato looked out to sea seven stadia away, and lo, Matthew standing on the sea between two men in bright apparel, and the beautiful child

before them. And they said Amen, Alleluia. And the sea was to look upon like a crystal stone, and before the Child a cross came up out of the deep, and at the lower end of it the coffin of Matthew: and in a moment it was set on the land where they were.

27 The king beheld all from a window, and came down and fell at their feet and confessed his sin and his belief. He would give them the palace for a sanctuary, and the coffin should be laid on his golden couch in the great hall. Plato baptized and communicated him. 28 The apostle appeared and said: Thy name shall no more be Bulphamnus but Matthew; thy son not Bulphandrus but also Matthew; thy wife Ziphagia, Sophia; and his wife Orba, Synesis. He ordained the king a priest, being 37, his son a deacon, being 17: his wife a priestess (presbytis) and his son's wife a deaconess, being 17. [29 (in one recension only): The king destroyed his idols, and issued a decree establishing the new faith.] 30 Matthew bade them offer the offering daily for forty-nine days and repeat it yearly, and told Plato he should join him in three years, and be succeeded by the king, and he by his son. Then with two angels he departed to heaven. 31 And a voice came, promising peace and safety to the city.

His day is the 14th of Gorpiaeus (al. 16 November; Lat. 11 October).

The Acts of Paul

The first extant page of the Coptic MS. seems to be p.9.

p.9. Paul went into (the house) at the place where the (dead) was. But Phila the wife of Panchares (Anchares, MS., see below) was very wroth and said to her husband in (great anger): Husband, thou hast gone . . . the wild beasts, thou hast not begotten . . . thy son . . .

p.10 (he hath not) desired food . . . to bury him. But (Panchares) stood in the sight of all and made his prayer at the ninth hour, until the people of the city came to bear the boy out. When he had prayed, Paul (came) and saw . . . and of Jesus Christ . . . the boy . . . the prayer.

p.11 (a small piece only) . . . multitude . . . eight days . . . they thought that he raised up the (boy). But when Paul had remained

p.12. They asked? him? . . . the men listened to him . . . they sent for Panchares . . . and cried out, saying: We believe, Panchares, . . . but save the city from . . . many things, which they said. Panchares said unto them: Judge ye whether your good deeds (?)

p.13 is not possible . . . but to (testify) . . . God who hath . . . his Son according to . . . salvation, and I also believe that, my brethren, there is no other God, save Jesus Christ the son of the Blessed, unto whom is glory for ever, Amen. But when they saw that he would not turn to them, they pursued Paul, and caught him, and brought him back into the city, ill-using

(?) him, and cast stones at him and thrust him out of their city and out of their country. But Panchares would not return evil for evil: he shut the door of his house and went in with his wife . . . fasting . . . But when it was evening Paul came to him and said:

p.14. God hath . . . Jesus Christ.

These are the last words of the episode. The situation is a little cleared by a sentence in the Greek Acts of Titus ascribed to Zenas (not earlier than the fifth century?): 'They arrived at Antioch and found Barnabas the son of Panchares, whom Paul raised up.' Barnabas may be a mistake, but Panchares is, I doubt not, right: for the Coptic definite article is p prefixed to the word, and the Coptic translator finding Panchares in his text has confused the initial of it with his

We have, then, a husband Panchares and wife Phila at Antioch (in Pisidia perhaps: this is disputed), and their son (possibly named Barnabas) is dead. Phila reproaches Panchares with want of parental affection. I take it that he is a believer, and has not mourned over his son, perhaps knowing that Paul was at hand and hoping for his help. Panchares prays till his fellow-townsmen come to carry out the body for burial. Paul arrives: at some point he raises the dead: but the people are irritated and some catastrophe threatens them at Paul's hands.

Panchares makes a profession of faith, the result of which is Paul's ill-treatment and banishment. But Paul returns secretly and reassures Panchares.

II

The next episode is that of Paul and Thecla, in which the Greek text exists, and will be followed. In the Coptic it has a title:

After the flight from Antioch, when he would go to Iconium.

It is possible that in this episode the author of the Acts may have used a local legend, current in his time, of a real Christian martyr Thecla. It is otherwise difficult to account for the very great popularity of the cult of St. Thecla, which spread over East and West, and made her the most famous of virgin martyrs. Moreover, one historical personage is introduced into the story, namely, Queen Tryphaena, who was the widow, it seems, of Cotys, King of Thrace, and the mother of Polemo II, King of Pontus. She was a great-niece of the Emperor Claudius. Professor W. M. Ramsay has contended that there was a written story of Thecla which was adapted by the the author of the Acts: but his view is not generally accepted.

1 When Paul went up unto Iconium after he fled from Antioch, there journeyed with him Demas and Hermogenes the coppersmith, which were full of hypocrisy, and flattered Paul as though they loved him. But Paul, looking only unto the goodness of Christ, did them no evil, but loved them well, so that he assayed to make sweet unto them all the oracles of the Lord, and of the teaching and the interpretation (of the Gospel) and of the birth and resurrection of the Beloved, and related unto them word by word all the great works of Christ, how they

were revealed unto him (Copt. adds: how that Christ was born of Mary the virgin, and of the seed of

2 And a certain man named Onesiphorus, when he heard that Paul was come to Iconium, went out with his children Simmias and Zeno and his wife Lectra to meet him, that he might receive him into his house: for Titus had told him what manner of man Paul was in appearance; for he had not seen him in the flesh, but only in the spirit.

3 And he went by the king's highway that leadeth unto Lystra and stood expecting him, and looked upon them that came, according to the description of Titus. And he saw Paul coming, a man little of stature, thin-haired upon the head, crooked in the legs, of good state of body, with eyebrows joining, and nose somewhat hooked, full of grace: for sometimes he appeared like a man, and sometimes he had the face of an angel.

4 And when Paul saw Onesiphorus he smiled, and Onesiphorus said: Hail, thou servant of the blessed God. And he said: Grace be with thee and with thine house. But Demas and Hermogenes were envious, and stirred up their hypocrisy yet more, so that Demas said: Are we not servants of the Blessed, that thou didst not salute us so? And Onesiphorus said: I see not in you any fruit of righteousness, but if ye be such, come ye also into my house and refresh yourselves.

5 And when Paul entered into the house of Onesiphorus, there was great joy, and bowing of knees and breaking of bread, and the word of God concerning abstinence (or continence) and the resurrection; for Paul said:

Blessed are the pure in heart, for they shall see God.

Blessed are they that keep the flesh chaste, for they shall become the temple of God.

Blessed are they that abstain (or the continent), for unto them shall God speak.

Blessed are they that have renounced this world, for they shall be well-pleasing unto God.

Blessed are they that possess their wives as though they had them not, for they shall inherit God.

Blessed are they that have the fear of God, for they shall become angels of God.

6 Blessed are they that tremble at the oracles of God, for they shall be comforted.

Blessed are they that receive the wisdom of Jesus Christ, for they shall be called sons of the Most High.

Blessed are they that have kept their baptism pure, for they shall rest with the Father and with the Son.

Blessed are they that have compassed the understanding of Jesus Christ, for they shall be in light.

Blessed are they that for love of God have departed from the fashion of this world, for they shall judge angels, and shall be blessed at the right hand of the Father.

Blessed are the merciful, for they shall obtain mercy and shall not see the bitter day of judgement. Blessed are the bodies of the virgins, for they shall be well-pleasing unto God and shall not lose the reward of their continence (chastity), for the word of the Father shall be unto them a work of salvation in the day of his Son, and they shall have rest world Without end.

7 And as Paul was saying these things in the midst of the assembly (church) in the house of Onesiphorus, a certain virgin, Thecla, whose mother was Theocleia, which was betrothed to an husband, Thamyris, sat at the window hard by, and hearkened night and day unto the word concerning chastity which was spoken by Paul: and she stirred not from the window, but was led onward (or pressed onward) by faith, rejoicing exceedingly: and further, when she saw many women and virgins entering in to Paul, she also desired earnestly to be accounted worthy to stand before Paul's face and to hear the word of Christ; for she had not yet seen the appearance of Paul, but only heard his speech.

8 Now as she removed not from the window, her mother sent unto Thamyris, and he came with great joy as if he were already to take her to wife. Thamyris therefore said to Theocleia: Where is my Thecla? And Theocleia said: I have a new tale to tell thee, Thamyris: for for three days and three nights Thecla ariseth not from the window, neither to eat nor to drink, but looking earnestly as it were upon a joyful spectacle, she so attendeth to a stranger who teacheth deceitful and various words, that I marvel how the great modesty of the maiden is so hardly beset.

9 O Thamyris, this man upsetteth the whole city of the Iconians, and thy Thecla also, for all the women and the young men go in to him and are taught by him. Ye must, saith he, fear one only God and live chastely. And my daughter, too, like a spider at the window, bound by his words, is held by a new desire and a fearful passion: for she hangeth upon the things that he speaketh, and the maiden is captured. But go thou to her and speak to her; for she is betrothed unto thee.

10 And Thamyris went to her, alike loving her and fearing because of her disturbance (ecstasy), and said: Thecla, my betrothed, why sittest thou thus? and what passion is it that holdeth thee in amaze; turn unto thy Thamyris and be ashamed. And her mother also said the same: Thecla, why sittest thou thus, looking downward, and answering nothing, but as one stricken? And they wept sore, Thamyris because he failed of a wife, and Theocleia of a child, and the maidservants of a mistress; there was, therefore, great confusion of mourning in the house. And while all this was so, Thecla turned not away, but paid heed to the speech of Paul.

11 But Thamyris leapt up and went forth into the street and watched them that went in to Paul and came out. And he saw two men striving bitterly with one another, and said to them: Ye men, tell me who ye are, and who is he that is within with you, that maketh the souls of young men and maidens to err, deceiving them that there may be no marriages but they

should live as they are. I promise therefore to give you much money if ye will tell me of him: for I am a chief man of the city.

12 And Demas and Hermogenes said unto him: Who this man is, we know not; but he defraudeth the young men of wives and the maidens of husbands, saying: Ye have no resurrection otherwise, except ye continue chaste, and defile not the flesh but keep it pure.

13 And Thamyris said to them: Come, ye men, into mine house and refresh yourselves with me. And they went to a costly banquet and much wine and great wealth and a brilliant table. And Thamyris made them drink, for he loved Thecla and desired to take her to wife: and at the dinner Thamyris said: Tell me, ye men, what is his teaching, that I also may know it: for I am not a little afflicted concerning Thecla because she so loveth the stranger, and I am defrauded of my marriage.

14 And Demas and Hermogenes said: Bring him before Castelius the governor as one that persuadeth the multitudes with the new doctrine of the Christians; and so will he destroy him and thou shalt have thy wife Thecla. And we will teach thee of that resurrection which he asserteth, that it is already come to pass in the children which we have, and we rise again when we have come to the knowledge of the true God.

15 But when Thamyris heard this of them, he was filled with envy and wrath, and rose up early and went to the house of Onesiphorus with the rulers and officers and a great crowd with staves, saying unto Paul: Thou hast destroyed the city of the Iconians and her that was espoused unto me, so that she will not have me: let us go unto Castelius the governor. And all the multitude said: Away with the wizard, for he hath corrupted all our wives. And the multitude rose up together against him.

16 And Thamyris, standing before the judgement seat, cried aloud and said: O proconsul, this is the man-we know not whence he is-who alloweth not maidens to marry: let him declare before thee wherefore he teacheth such things. And Demas and Hermogenes said to Thamyris: Say thou that he is a Christian, and so wilt thou destroy him. But the governor kept his mind steadfast and called Paul, saying unto him: Who art thou, and what teachest thou? for it is no light accusation that these bring against thee.

17 And Paul lifted up his voice and said: If I am this day examined what I teach, hearken, O proconsul. The living God, the God of vengeance, the jealous God, the God that hath need of nothing, but desireth the salvation of men, hath sent me, that I may sever them from corruption and uncleanness and all pleasure and death, that they may sin no more. Wherefore God hath sent his own Child, whom I preach and teach that men should have hope in him who alone hath had compassion upon the world that was in error; that men may no more be under judgement but have faith and the fear of God and the knowledge of sobriety and the love of truth. If then I teach the things that have been revealed unto me of God, what wrong do I O proconsul? And the governor having heard that, commanded Paul to be bound and taken away to prison until he should have leisure to hear him more carefully.

18 But Thecla at night took off her bracelets and gave them to the doorkeeper, and when the door was opened for her she went into the prison, and gave the jailer a mirror of silver and so went in to Paul and sat by his feet and heard the wonderful works of God. And Paul feared not at all, but walked in the confidence of God: and her faith also was increased as she kissed his chains.

19 Now when Thecla was sought by her own people and by Thamyris, she was looked for through the streets as one lost; and one of the fellow-servants of the doorkeeper told that she went out by night. And they examined the doorkeeper and he told them that she was gone to the stranger unto the prison; and they went as he told them and found her as it were bound with him, in affection. And they went forth thence and gathered the multitude to them and showed it to the governor.

20 And he commanded Paul to be brought to the judgement seat; but Thecla rolled herself upon the place where Paul taught when he sat in the prison. And the governor commanded her also to be brought to the judgement seat, and she went exulting with joy. And when Paul was brought the second time the people cried out more vehemently: He is a sorcerer, away with him! But the governor heard Paul gladly concerning the holy works of Christ: and he took counsel, and called Thecla and said: Why wilt thou not marry Thamyris, according to the law of the Iconians? but she stood looking earnestly upon Paul, and when she answered not, her mother Theocleia cried out, saying: Burn the lawless one, burn her that is no bride in the midst of the theatre, that all the women which have been taught by this man may be affrighted.

21 And the governor was greatly moved: and he scourged Paul and sent him out of the city, but Thecla he condemned to be burned. And straightway the governor arose and went to the theatre: and all the multitude went forth unto the dreadful spectacle. But Thecla, as the lamb in the wilderness looketh about for the shepherd, so sought for Paul: and she looked upon the multitude and saw the Lord sitting, like unto Paul, and said: As if I were not able to endure, Paul is come to look upon me. And she earnestly paid heed to him: but he departed into the heavens.

22 Now the boys and the maidens brought wood and hay to burn Thecla: and when she was brought in naked, the governor wept and marvelled at the power that was in her. And they laid the wood, and the executioner bade her mount upon the pyre: and she, making the sign of the cross, went up upon the wood. And they lighted it, and though a great fire blazed forth, the fire took no hold on her; for God had compassion on her, and caused a sound under the earth, and a cloud overshadowed her above, full of rain and hail, and all the vessel of it was poured out so that many were in peril of death, and the fire was quenched, and Thecla was preserved.

23 Now Paul was fasting with Onesiphorus and his wife and their children in an open sepulchre on the way whereby they go from Iconium to Daphne. And when many days were past, as they fasted, the boys said unto Paul: We are anhungered. And they had not wherewith to buy bread, for Onesiphorus had left the goods of this world, and followed Paul with all his house. But Paul took off his upper garment and said: Go, child, buy several loaves and bring

them. And as the boy was buying, he saw his neighbour Thecla, and was astonished, and said: Thecla, whither goest thou? And she said: I seek Paul, for I was preserved from the fire. And the boy said: Come, I will bring thee unto him, for he mourneth for thee and prayeth and fasteth now these six days.

24 And when she came to the sepulchre unto Paul, who had bowed his knees and was praying and saying: O Father of Christ, let not the fire take hold on Thecla, but spare her, for she is thine: she standing behind him cried out: O Father that madest heaven and earth, the Father of thy beloved child Jesus Christ, I bless thee for that thou hast preserved me from the fire, that I might see Paul. And Paul arose and saw her and said: O God the knower of hearts, the Father of our Lord Jesus Christ, I bless thee that thou hast speedily accomplished that which I asked of thee, and hast hearkened unto me.

25 And there was much love within the sepulchre, for Paul rejoiced, and Onesiphorus, and all of them. And they had five loaves, and herbs, and water (and salt), and they rejoiced for the holy works of Christ. And Thecla said unto Paul: I will cut my hair round about and follow thee whithersoever thou goest. But he said: The time is ill-favoured and thou art comely: beware lest another temptation take thee, worse than the first, and thou endure it not but play the coward. And Thecla said: Only give me the seal in Christ, and temptation shall not touch me. And Paul said: Have patience, Thecla, and thou shalt receive the water.

26 And Paul sent away Onesiphorus with all his house unto Iconium, and so took Thecla and entered into Antioch: and as they entered in, a certain Syriarch, Alexander by name, saw Thecla and was enamoured of her, and would have bribed (flattered) Paul with money and gifts. But Paul said: I know not the woman of whom thou speakest, neither is she mine. But as he was of great power, he himself embraced her in the highway; and she endured it not, but sought after Paul and cried out bitterly, saying: Force not the stranger, force not the handmaid of God. I am of the first of the Iconians, and because I would not marry Thamyras, I am cast out of the city. And she caught at Alexander and rent his cloak and took the wreath from his head and made him a mocking-stock.

27 But he alike loving her and being ashamed of what had befallen him, brought her before the governor; and when she confessed that she had done this, he condemned her to the beasts; But the women were greatly amazed, and cried out at the judgement seat: An evil judgement, an impious judgement! And Thecla asked of the governor that she might remain a virgin until she should fight the beasts; and a certain rich queen, Tryphaena by name, whose daughter had died, took her into her keeping, and had her for a consolation.

28 Now when the beasts were led in procession, they bound her to a fierce lioness, and the queen Tryphaena followed after her: but the lioness, when Thecla was set upon her, licked her feet, and all the people marvelled. Now the writing (title) of her accusation was: Guilty of sacrilege. And the women with their children cried out from above: O God, an impious judgement cometh to pass in this city. And after the procession Tryphaena took her again. For her daughter Falconilla, which was dead, had said to her in a dream: Mother, thou shalt take in my stead Thecla the stranger that is desolate, that she may pray for me and I be translated into the place of the righteous.

29 When therefore Tryphaena received her after the procession, she alike bewailed her because she was to fight the beasts on the morrow, and also, loving her closely as her own daughter Falconilla; and said: Thecla, my second child, come, pray thou for my child that she may live for ever; for this have I seen in a dream. And she without delay lifted up her voice and said: O my God, Son of the Most High that art in heaven, grant unto her according to her desire, that her daughter Faleonilla may live for ever. And after she had said this, Tryphaena bewailed her, considering that so great beauty was to be cast unto the beasts.

30 And when it was dawn, Alexander came to take her-for it was he that was giving the games-saying: The governor is set and the people troubleth us: give me her that is to fight the beasts, that I may take her away. But Tryphaena cried aloud so that he fled away, saying: A second mourning for my Falconilla cometh about in mine house, and there is none to help, neither child, for she is dead, nor kinsman, for I am a widow. O God of Thecla my child, help thou Thecla.

31 And the governor sent soldiers to fetch Thecla: and Tryphaena left her not, but herself took her hand and led her up, saying: I did bring my daughter Falconilla unto the sepulchre; but thee, Thecla, do I bring to fight the beasts. And Thecla wept bitterly and groaned unto the Lord, saying: Lord God in whom I believe, with whom I have taken refuge, that savedst me from the fire, reward thou Tryphaena who hath had pity on thine handmaid, and hath kept me pure.

32 There was therefore a tumult, and a voice of the beasts, and shouting of the people, and of the women which sat together, some saying: Bring in the sacrilegious one! and the women saying: Away with the city for this unlawful deed! away with all us, thou proconsul! it is a bitter sight, an evil judgement!

38 But Thecla, being taken out of the hand of Tryphaena, was stripped and a girdle put upon her, and was cast into the stadium: and lions and bears were set against her. And a fierce lioness running to her lay down at her feet, and the press of women cried aloud. And a bear ran upon her; but the lioness ran and met him, and tore the bear in sunder. And again a lion, trained against men, which was Alexander's, ran upon her, and the lioness wrestled with him and was slain along with him. And the women bewailed yet more, seeing that the lioness also that succoured her was dead.

34 Then did they put in many beasts, while she stood and stretched out her hands and prayed. And when she had ended her prayer, she turned and saw a great tank full of water, and said: Now is it time that I should wash myself. And she cast herself in, saying: In the name of Jesus Christ do I baptize myself on the last day. And all the women seeing it and all the people wept, saying: Cast not thyself into the water: so that even the governor wept that so great beauty should be devoured by seals. So, then, she cast herself into the water in the name of Jesus Christ; and the seals, seeing the light of a flash of fire, floated dead on the top of the water. And there was about her a cloud of fire, so that neither did the beasts touch her, nor was she seen to be naked.

35 Now the women, when other more fearful beasts were put in, shrieked aloud, and some cast leaves, and others nard, others cassia, and some balsam, so that there was a multitude of odours; and all the beasts that were struck thereby were held as it were in sleep and touched her not; so that Alexander said to the governor: I have some bulls exceeding fearful, let us bind the criminal to them. And the governor frowning, allowed it, saying: Do that thou wilt. And they bound her by the feet between the bulls, and put hot irons under their bellies that they might be the more enraged and kill her. They then leaped forward; but the flame that burned about her, burned through the ropes, and she was as one not bound.

36 But Tryphaena, standing by the arena, fainted at the entry, so that her handmaids said: The queen Tryphaena is dead! And the governor stopped the games and all the city was frightened, and Alexander falling at the governor's feet said: Have mercy on me and on the city, and let the condemned go, lest the city perish with her; for if Caesar hear this, perchance he will destroy us and the city, because his kinswoman the queen Tryphaena hath died at the entry.

37 And the governor called Thecla from among the beasts, and said to her: Who art thou? and what hast thou about thee that not one of the beasts hath touched thee? But she said: I am the handmaid of the living God; and what I have about me-it is that I have believed on that his Son in whom God is well pleased; for whose sake not one of the beasts hath touched me. For he alone is the goal (or way) of salvation and the substance of life immortal; for unto them that are tossed about he is a refuge, unto the oppressed relief, unto the despairing shelter, and in a word, whosoever believeth not on him, shall not live, but die everlastingly.

38 And when the governor heard this, he commanded garments to be brought and said: Put on these garments. And she said: He that clad me when I was naked among the beasts, the same in the day of judgement will clothe me with salvation. And she took the garments and put them on. And the governor forthwith issued out an act, saying: I release unto you Thecla the godly, the servant of God. And all the women cried out with a loud voice and as with one mouth gave praise to God, saying: One is the God who hath preserved Thecla: so that with their voice all the city shook.

39 And Tryphaena, when she was told the good tidings, met her with much people and embraced Thecla and said: Now do I believe that the dead are raised up: now do I believe that my child liveth: come within, and I will make thee heir of all my substance. Thecla therefore went in with her and rested in her house eight days, teaching her the word of God, so that the more part of the maid-servants also believed, and there was great joy in the house.

40 But Thecla yearned after Paul and sought him, sending about in all places; and it was told her that he was at Myra. And she took young men and maids, and girded herself, and sewed her mantle into a cloak after the fashion of a man, and departed into Myra, and found Paul speaking the word of God, and went to him. But he when he saw her and the people that were with her was amazed, thinking in himself: Hath some other temptation come upon her? But she perceived it, and said to him: I have received the washing, O Paul; for he that hath worked together with thee in the Gospel hath worked with me also unto my baptizing.

41 And Paul took her by the hand and brought her into the house of Hermias, and heard all things from her; so that Paul marvelled much, and they that heard were confirmed, and prayed for Tryphaena. And Thecla arose and said to Paul: I go unto Iconium. And Paul said: Go, and teach the word of God. Now Tryphaena had sent her much apparel and gold, so that she left of it with Paul for the ministry of the poor.

42 But she herself departed unto Iconium. And she entered into the house of Onesiphorus, and fell down upon the floor where Paul had sat and taught the oracles of God, and wept, saying: O God of me and of this house, where the light shone upon me, Jesu Christ the Son of God, my helper in prison, my helper before the governors, my helper in the fire, my helper among the beasts, thou art God, and unto thee be the glory for ever. Amen.

43 And she found Thamyris dead, but her mother living. And she saw her mother and said unto her: Theocleia my mother, canst thou believe that the Lord liveth in the heavens? for whether thou desirest money, the Lord will give it thee through me: or thy child, lo, I am here before thee. And when she had so testified, she departed unto Seleucia, and after she had enlightened many with the word of God, she slept a good sleep.

A good many manuscripts add that Theocleia was not converted, but the Coptic does not support them: it ends the episode as above.

A long appendix is given by other Greek copies, telling how in Thecla's old age (she was ninety) she was living on Mount Calamon or Calameon, and some evil-disposed young men went up to ill-treat her: and she prayed, and the rock opened and she entered it, and it closed after her. Some add that she went underground to Rome: this, to account for the presence of her body there.

Copt., p.38 of the MS.

III

When he was departed from Antioch and taught in Myra (Myrrha).

When Paul was teaching the word of God in Myra, there was there a man, Hermocrates by name, who had the dropsy, and he put himself forward in the sight of all, and said to Paul: Nothing is impossible with God, but especially with him whom thou preachest; for when he came he healed many, even that God whose servant thou art. Lo, I and my wife and my children, we cast ourselves at thy feet: have pity on me that I also may believe as thou hast believed on the living God.

Paul said unto him: I will restore thee (thine health) not for reward, but through the name of Jesus Christ thou shalt become whole in the presence of all these. (And he touched his body) drawing his hand downwards: and his belly opened and much water ran from him and . . . he fell down like a dead man, so that some said: It is better for him to die than to continue in pain. But when Paul had quieted the people, he took his hand and raised him up and asked him, saying: Hermocrates, ask for what thou desirest. And he said: I would eat. And he took a

loaf and gave him to eat. And in that hour he was whole, and received the grace of the seal in the Lord, he and

But Hermippus his son was angry with Paul, and sought for a set time wherein to rise up with them of his own age and destroy him. For he wished that his father should not be healed but should die, that he might soon be master of his goods. But Dion, his younger son, heard Paul gladly.

Now all they that were with Hermippus took counsel to fight against Paul so that Hermippus . . . and sought to kill him

Dion fell down and died: but Hermippus watered Dion with his tears.

But Hermocrates mourned sore, for he loved Dion more than his other son. (Yet) he sat at Paul's feet, and forgot that Dion was dead. But when Dion was dead, his mother Nympha rent her clothes and went unto Paul and set herself before the face of Hermocrates her husband and of Paul. And when Paul saw her, he was affrighted and said: Wherefore art thou thus, Nympha? But she said to him: Dion is dead; and the whole multitude wept when they beheld her. And Paul looked upon the people that mourned and sent young men, saying to them: Go and bring me him hither. And they went: but Hermippus caught hold of the body (of Dion) in the street and cried out ...

A leaf lost.

... the word in him (them?). But an angel of the Lord had said unto him in the night: Paul, thou hast to-day a great conflict against thy body, but God, the Father of his Son Jesus Christ, will

When Paul had arisen, he went unto his brethren, and remained (sorrowful?) saying: What meaneth this vision? And while Paul thought upon this, he saw Hermippus coming, having a sword drawn in his hand, and with him many other young men with staves. And Paul said unto them: I am not a robber, neither a murderer. The God of all things, the Father of Christ, will turn your hands backward, and your sword into its sheath, and your strength into weakness: for I am a servant of God, though I be alone and a stranger, and small and of no reputation (?) among the Gentiles. But do thou, O God, look down upon their counsel and suffer me not to be brought to nought by them.

And when Hermippus ran upon Paul with his sword drawn, straightway he ceased to see, so that he cried out aloud, saying: My dear comrades, forget not your friend Hermippus. For I have sinned, O Paul, I have pursued after innocent blood. Learn, ye foolish and ye of understanding, that this world is nought, gold is nought, all money is nought: I that glutted myself with all manner of goods am now a beggar and entreat of you all: Harken to me all ye my companions, and every one that dwelleth in Myra. I have mocked at a man who hath saved my father: I have mocked at a man who hath raised up my brother Dion . . . I have mocked at a man who . . . without doing me any evil. But entreat ye of him: behold, he hath saved my father and raised up my brother; he is able therefore to save me also. But Paul stood there weeping alike before God, for that he heard him quickly, and before man, for that the

proud was brought low. And he turned himself and went up . . . But the young men took the feet and bore Hermippus and brought him to the place where Paul was teaching and laid him down before the door and went unto their house. And when they were gone a great multitude came to the house of Hermocrates; and another great multitude entered in, to see whether Hermippus were shut up there. And Hermippus besought every one that went in, that they would entreat Paul, with him. But they that went in saw Hermocrates and Nympha, how they rejoiced greatly at the raising up of Dion, and distributed victuals and money unto the widows for his recovery. And they beheld Hermippus their son in the state of this second affliction, and how he took hold on the feet of every one, and on the feet of his parents also, and prayed them, as one of the strangers, that he might be healed. And his parents were troubled, and lamented to every one that came in, so that some said: Wherefore do these weep? for Dion is arisen. But Hermocrates possessed goods . . . and brought the value of the goods and took it and distributed it. And Hermocrates, troubled in mind and desiring that they might be satisfied, said: Brethren, let us leave the food . . . and occupy ourselves . . . Hermocrates. And immediately Nympha cried out in great affliction unto Paul . . they said: Nympha, Hermocrates calleth upon God that your son Hermippus may see and cease to grieve, for he hath resisted Christ and his minister. But they and Paul prayed to God. And when Hermippus recovered his sight, he turned himself to his mother Nympha, and said to her: Paul came unto me and laid his hand upon me while I wept, and in that hour I saw all things clearly. And she took his hand and led him unto the widows and Paul. But while Paul wept bitterly, Hermippus gave thanks, saying unto them: Every one that believeth, shall . . .

A leaf gone

. . . concord and peace . . . Amen.

And when Paul had confirmed the brethren that were in Myra, he departed unto Sidon.

IV

When he was departed from Myra .

Now when Paul was departed from Myra and would go unto Sidon there was great sadness of the brethren that were in Pisidia and Pamphylia, because they yearned after his word and his holy appearance in Christ; so that some from Perga followed Paul, namely Thrasymachus and Cleon with their wives Aline (?) and Chrysa, Cleon's wife. And on the way they nourished Paul: and they were eating their bread under a tree (?). And as he was about to say Amen, there came (five lines broken: the words 'the brethren' and 'idol' occur) . . . table of devils . . . he dieth therefor, but every one that believeth on Jesus Christ who hath saved us from all defilement and all uncleanness and all evil thoughts, he shall be manifest. And they drew near unto the table (three lines broken. 'Idol' occurs) . . . stood . . . a mighty idol. And an old man . . . stood up among them, saying unto them: Ye men, (wait a little and see) what befalleth the priests which would draw near unto our gods: for verily when our fellow-citizen Charinus hearkened and would . . . against the gods, there died he and his (father). And thereupon died Xanthus also, Chrysa (?), and (Hermocrates?) died, sick of the dropsy, and his wife Nympha.

Two leaves at least gone.

(Paul is speaking)

... after the manner of strange men. Wherefore presume ye to do that which is not seemly (?)? Or have ye not heard of that which came to pass, which God brought upon Sodom and Gomorrha, because they robbed . . . after the manner of strangers and of women? God did not . . . them but cast them down into hell. Now therefore we are not men of this fashion that ye say, nor such as ye think, but we are preachers of the living God and his Beloved. But that ye may not marvel, understand . . . the miracles (?) which bear witness for us. But they hearkened not unto him, but took the men and put them into the temple of Apollo, to keep them until the morrow, whereon they assembled the whole city. And many and costly were the victuals which they gave them.

But Paul, who was fasting now the third day, testified all the night long, being troubled, and smote his face and said: O God, look down upon their threatenings and suffer us not to slide, and let not our adversaries cast us down, but save us and bring down quickly thy righteousness upon us. And as Paul cast himself down, with the brethren, Thrasymachus and Cleon, then the temple fell . . . so that they that belonged to the temple and the magistrates that were set over it . . . others of them in the . . . for (the one part) fell down . . . fell down . . . round about, in the midst of the two parts. And they went in and beheld what had happened, and marvelled that . . . in their . . . and that the . . . rejoiced over the falling of the temple (?). And they cried out, saying: Verily these are the works of the men of a mighty God! And they departed and proclaimed in the city: Apollo the god of the Sidonians is fallen, and the half of his temple. And all the dwellers in the city ran to the temple and saw Paul and them that were with him, how they wept at this temptation, that they were made a spectacle for all men. But the multitude cried out: Bring them into the theatre. And the magistrates came to fetch them; and they groaned bitterly with one soul.

About two leaves gone.

... (Paul speaking) through me. Consider . . . (nine lines much broken, 'the way of life (conversation) of Christ', 'not in the faith', occur) . . . Egyptians . . . and they . . . But the multitude . . . and followed after Paul, crying: Praised be the God . . . who hath sent Paul . . . that we should not . . . of death. But Theudes . . . and prayed at Paul's feet and embraced his feet, that he should give him the seal in the Lord. But he commanded them to go to Tyre . . . in health (or farewell), and they put Paul (in a ship?) and went with him.

The purpose of confining Paul and his companions in the temple appears to have been connected with the sins of the cities of the plain of which Paul speaks.

The Acts of Titus, quoted before, have a sentence referring to this and the next episode: 'And Paul healed Aphphia the wife of Chrysippus who was possessed with a devil: and fasting for seven days he overthrew the idol of Apollo.' The Acts place this immediately after the conversion and preaching at Damascus, and put the Panehares episode later. They are not to be trusted, therefore, as a guide to the order of our book.

V

When he was departed out of Sidon and would go unto Tyre.

Now when Paul was entered unto Tyre there came a multitude of Jews in to him. These and they heard the mighty works . . . They marvelled Amphion (= Aphphia of the Acts of Titus) saying in Chrysippus devil with him many When Paul came he said: He God and will not be an evil spirit (?) in (?) Amphion through the evil spirit without any one's having she said to him: Save me that I die not. And while the multitude then arose the other (?) evil spirit And forthwith the devils fled away. And when the multitude saw this, by the power of God, they praised him who had (given such power) unto Paul. And there was there one by name... rimus, who had a son born to him which was dumb.

On the next page is a proper name, Lix (or perhaps Kilix, a Cilician), and later the words, 'I preach the good tidings of the Saviour SonofGod'.

On the next page. Lix perhaps occurs again, and 'Moses'.

The next begins: for that which we say cometh to pass forthwith. Behold we will bring him hither unto thee that he may thee, to hear the truth of thy

Next page. On God whose desire is come to pass in him, this is the wise man the Father and he hath sent Jesus Christ.

Next page, turned toward the East. Moses . . .

. . . in Syria in Cyrene

Again I say unto you . . . I, that do the works . . .

that a man is not justified by the Law, but that he is justified by the works of righteousness, and he . . .

Next page has the words 'liberty', 'and the yoke', 'all flesh'; and, 'and every one confess that Jesus Christ is the glory of the Father'.

Next page, lower part: is not water in him, but . . . being water, I am not hungry but I am thirsty; I am not but not to to suffer them, to be (devoured) by wild beasts, not to be able from the earth, but not to suffer them to be burnt by the fire, are these things of the present age testified, he which was a persecutor . . .

Next page, lower part, (Cle)anthes. the law of God which is called who walketh here before them, hath he not followed us throughout all the cities . . . And when he turned himself toward the East after this (after two lines) such words, neither preacheth he as thou preacheest them, O Paul, that thou mayest not

Next page begins: Thou art in the presence (sight, face) of Jerusalem, but I trust in the Lord that thou wilt . . .

The name 'Saul' is almost certain some lines later.

Next page begins: whom they crucified.

And at the end: raised up our flesh.

Next page, 7th line, For since the day when . . . persecuted the apostles which were (with me? se. Peter) out of Jerusalem, I hid myself that I might have comfort, and we nourish them which stand, through the word according to the promise (?) of his grace. I have fallen into many troubles and have subjected myself to the law, as for your sakes. But thought by night and by day in my trouble on Jesus Christ, waiting for him as a lamb . . . when they crucified him he did not . . . did not resist . . . was not troubled.

The above may be a speech of Peter. We have seen some indication that Paul is now at Jerusalem, and the conjecture is that a dialogue between him and Peter occurred in this place.

The next page undoubtedly mentions Peter.

Line 1 has 'Paul', line 3, 'twelve (?) shepherds'.

Line 5, through Paul. But . . . was troubled because of the questioning (examination) that (was come) upon Peter and he cried out, saying: Verily, God is one, and there is no God beside him: one also is Jesus Christ his Son, whom we . . . this, whom thou preachest, did we crucify, whom expect in great glory, but ye say that he is God and Judge of the living and the dead, the King of the ages, for the in the form of man.

VI

Paul is condemned to the mines in an unknown place. Longinus and Firmilla have a daughter, Frontina, who is to be thrown down from a rock, and Paul with her. It is my distinct opinion that Fontina is already dead: her body is to be thus contumeliously treated because she has become a Christian.

The upper part of the page has Longinus twice in lines 1, 2; 'Paul' in 1.7. Then:

For since . . . the mine, there hath not . . . nothing good hath befallen mine house. And he advised that the men which were to throw Frontina down, should throw down Paul also with her, alive. Now Paul knew these things, but he worked fasting, in great cheerfulness, for two days with the prisoners. They commanded that on the third day the men . . . should bring forth Frontina: and the whole city followed after her. And Firmilla and Longinus lamented and the soldiers . . . But the prisoners carried the bed (bier). And when Paul saw the great mourning with the daughter and eight . . .

Next page, line 8. Paul alive with the daughter. But when Paul had taken the daughter in his arms, he groaned unto the Lord Jesus Christ because of the sorrow of Firmilla, and cast himself on his knees in the mire . . . praying for Frontina with her in one (a) prayer. In that hour Frontina rose up. And the whole multitude was afraid, and fled. Paul took the hand of the daughter and led her through the city unto the house of Longinus, and the whole

multitude said with one voice: God is one, who hath made heaven and earth, who hath granted the life of the daughter in the presence of Paul . . . a loaf. and he gave thanks to him.

Some lines later.

to Philippi (?).

VII

When he was departed from . . . and would go .

Now when Paul was come to Philippi . . . he entered into the house of and there was great joy (among the brethren) and to every one.

On the following page begins the episode of the correspondence with the Corinthians, which was circulated separately in Syriac, Latin, and Armenian, and found a place in the Syriac collection of Pauline epistles (and is commented on with the rest by Ephraem the Syrian), and in the Armenian Bible. We have it in (a) many Armenian MSS., (b) in Ephraem's commentary-only extant in Armenian, (c) in three Latin MSS., at Milan, Laon, and Paris: as well as in the Coptic MS., which is here less fragmentary than in the preceding pages.

We begin with a short narrative, introducing the letter of the Corinthians to Paul; then follows another short piece of narrative, extant in Armenian only; then Paul's reply, commonly called the 'Third Epistle to the Corinthians'.

There are various phrases and whole sentences, especially in the Armenian and the Milan MS. of the Latin, which are absent from the Coptic and the Laon MS. and are regarded, rightly, as interpolations.

These will be distinguished by small capitals.

The page of the Coptic MS. on which the correspondence begins is fragmentary at the beginning.

1.1. the lawless one

1.2. the reward. They in

1.3. a prayer every

1.4. one, and every one (?)

1.6. Paul again (or together).

1.7. prayed that a messenger be sent to Philippi. For the Corinthians were in great trouble concerning Paul, that he would depart out of the world, before it was time. For there were certain men come to Corinth, Simon and Cleobius, saying: There is no resurrection of the flesh, but that of the spirit only: and that the body of man is not the creation of God; and also concerning the world, that God did not create it, and that God knoweth not the world, and that Jesus Christ was not crucified, but it was an appearance (i.e. but only in appearance), and that

lie was not born of Mary, nor of the seed of David. And in a word, there were many things which they had taught in Corinth, deceiving many other men, (and deceiving also) themselves. When therefore the Corinthians heard that Paul was at Philippi, they sent a letter unto Paul to Macedonia by Threptus and Eutychus the deacons. And the letter was after this manner.

I. 1 Stephanus and the elders (presbyters) that are with him, even Daphnus and Eubulus and Theophilus and Zenon, unto Paul THEIR BROTHER ETERNAL greeting in the Lord.

2 There have come unto Corinth two men, Simon and Cleobius, which are overthrowing the faith of many with evil (CORRUPT) words, 3 which do thou prove AND EXAMINE: 4 for we have never heard such words from thee nor from the other apostles: 5 but all that we have received from thee or from them, that do we hold fast. 6 Since therefore the Lord hath had mercy on us, that while thou art still in the flesh we may hear these things again from thee, 7 if it be possible, either come unto us or write unto us. 8 For we believe, according as it hath been revealed unto Theonoe, that the Lord hath delivered thee out of the hand of the lawless one (enemy, Laon).

9 Now the things which these men say and teach are these: 10 They say that we must not use the prophets, 11 and that God is not Almighty, 12 and that there shall be no resurrection of the flesh, 13 and that man was not made by God, 14 and that Christ came not down (is not come, Copt.) in the flesh, neither was born of Mary, 15 and that the world is not of God, but of the angels.

16 Wherefore, brother, WE PRAY THEE use all diligence to come unto us, that the church of the Corinthians may remain without offence, and the madness of these men may be made plain. Farewell ALWAYS in the Lord.

II. 1 The deacons Threptus and Eutyches brought the letter unto Philippi, 2 so that Paul received it, being in bonds because of Stratonice the wife of Apollophanes, AND HE FORGAT HIS BONDS, and was sore afflicted, 3 and cried out, saying: It were better for me to die and to be with the Lord, than to continue in the flesh and to hear such things AND THE CALAMITIES OF FALSE DOCTRINE, so that trouble cometh upon trouble. 4 And over and above this so great affliction I am in bonds and behold these evils whereby the devices of Satan are accomplished. (4 Harnack: may not the priests (intrigues) of Satan anticipate me while (or after) I suffer (have suffered) fetters for the sake (?) of men.) 5 Paul therefore, in great affliction, wrote a letter, answering thus:

III.1 Paul, a prisoner of Jesus Christ, unto the brethren which are in Corinth, greeting.

2 Being in the midst of many tribulations, I marvel not if the teachings of the evil one run abroad apace. 3 For my Lord Jesus Christ will hasten his coming, and will set at nought (no longer endure the insolence of) them that falsify his words.

4 For I delivered unto you in the beginning the things which I received of the HOLY apostles which were before me, who were at all times with Jesus Christ: 5 namely, that our Lord Jesus Christ was born of Mary WHICH IS of the seed of David ACCORDING TO THE FLESH,

the Holy Ghost being sent forth from heaven from the Father unto her BY THE ANGEL GABRIEL, 6 that he (JESUS) might come down into this world and redeem all flesh by his flesh, and raise us up from the dead in the flesh, like as he hath shown to us in himself for an ensample. 7 And because man was formed by his Father, 8 therefore was he sought when he was lost, that he might be quickened by adoption. 9 For to this end did God Almighty who made heaven and earth first send the prophets unto the Jews, that they might be drawn away from their sins. 10 For he designed to save the house of Israel: therefore he conferred a portion of the spirit of Christ upon the prophets and sent them unto the Jews first (or unto the first Jews), and they proclaimed the true worship of God for a long space of time. 11 But the prince of iniquity, desiring to be God, laid hands on them and slew them (banished them from God, Laon MS.), and bound all flesh by evil lusts (AND THE END OF THE WORLD BY JUDGEMENT DREW NEAR).

12 But God Almighty, who is righteous, would not cast away his own creation, BUT HAD COMPASSION ON THEM FROM HEAVEN, 13 and sent his spirit into Mary IN GALILEE, [14 Milan MS. and Arm.: WHO BELIEVED WITH ALL HER HEART AND RECEIVED THE HOLY GHOST IN HER WOMB, THAT JESUS MIGHT COME INTO THE WORLD,] 15 that by that flesh whereby that wicked one had brought in death (had triumphed), by the same he should be shown to be overcome. 16 For by his own body Jesus Christ saved all flesh [AND RESTORED IT UNTO LIFE], 17 that he might show forth the temple of righteousness in his body. 18 In whom (or whereby) we are saved (Milan, Paris: in whom if we believe we are set free).

19 They therefore (Paris MS.; Arm. has: Know therefore that. Laon has: They therefore who agree with them) are not children of righteousness but children of wrath who reject the wisdom (providence?) of God, saying that the heaven and the earth and all that are in them are not the work of God. 20 THEY THEREFORE ARE CHILDREN OF WRATH, for cursed are they, following the teaching of the serpent, 21 whom do ye drive out from you and flee from their doctrine. [Arm., Milan, Paris: 22 FOR YE ARE NOT CHILDREN OF DISOBEDIENCE, BUT OF THE WELL-BELOVED CHURCH. 23 THEREFORE IS THE TIME OF THE RESURRECTION PROCLAIMED UNTO ALL.]

24 And as for that which they say, that there is no resurrection of the flesh, they indeed shall have no resurrection UNTO LIFE, BUT UNTO JUDGEMENT, 25 because they believe not in him that is risen from the dead, NOT BELIEVING NOR UNDERSTANDING, 26 for they know not, O Corinthians, the seeds of wheat or of other seeds (grain), how they are cast bare into the earth and are corrupted and rise again by the will of God with bodies, and clothed. 27 And not only that [body] which is cast in riseth again, but manifold more blessing itself [i.e. fertile and prospering]. 28 And if we must not take an example from seeds ONLY, BUT FROM MORE NOBLE BODIES, 29 ye know how Jonas the son of Amathi, when he would not preach to them of Nineve, BUT FLED, was swallowed by the sea-monster; 30 and after three days and three nights God heard the prayer of Jonas out of the lowest hell, and no part of him was consumed, not even an hair nor an eyelash. 31 How much more, O YE OF LITTLE FAITH, shall he raise up you that have believed in Christ Jesus, like as he himself arose. 32 Likewise also a dead man was cast upon the bones of the prophet Helisaetis by the

children of Israel, and he arose, both body and soul and bones and spirit (Laon: arose in his body); how much more shall ye which have been cast upon the body and bones and spirit of the Lord [Milan, Paris: how much more, O ye of little faith, shall ye which have been cast on him] arise again in that day having your flesh whole, EVEN AS HE AROSE? [33 Arm., Milan, Paris: LIKEWISE ALSO CONCERNING THE PROPHET HELIAS: HE RAISED UP THE WIDOW'S SON FROM DEATH: HOW MUCH MORE SHALL THE LORD JESUS RAISE YOU UP FROM DEATH AT THE SOUND OF THE TRUMPET, IN THE TWINKLING OF AN EYE? FOR HE HATH SHOWED US AN ENSAMPLE IN HIS OWN BODY.]

34 If, then, ye receive any other doctrine, GOD SHALL BE WITNESS AGAINST YOU; AND let no man trouble me, 35 for I bear these bonds that I may win Christ, and I therefore bear his marks in my body that I may attain unto the resurrection of the dead. 86 And whoso receiveth (abideth in) the rule which he hath received by the blessed prophets and the holy gospel, shall receive a recompense from the Lord, AND WHEN HE RISETH FROM THE DEAD SHALL OBTAIN ETERNAL LIFE. 37 But whoso transgresseth these things, with him is the fire, and with them that walk in like manner (Milan, Paris: with them that go before in the same way, WHO ARE MEN WITHOUT GOD), 38 which are a generation of vipers, 39 whom do ye reject in the power of the Lord, 40 and peace, GRACE, AND LOVE shall be with you.

[Laon adds: This I found in an old book, entitled the third to the Corinthians, though it is not in the Canon.]

VIII

AT EPHESUS

This episode is not traceable in the Coptic MS. but it undoubtedly formed part of the Acts, though its place is uncertain. It is preserved in an allusion by Hippolytus (early third century) and in an abstract by Nicephorus Callisti (fourteenth century) in his Ecclesiastical history (ii. 25). There is also a sentence in the Acts of Titus:

'They departed from Crete and came to Asia: and at Ephesus twelve thousand believed at the teaching of the holy Paul: there also he fought with beasts, being thrown to a lion.'

HIPPOLYTUS in his Commentary on Daniel, iii. 29, says:

For if we believe that when Paul was condemned to the beasts the lion that was set upon him lay down at his feet and licked him, how shall we not believe that which happened in the case of Daniel?

NICEPHORUS:

Now they who drew up the travels of Paul have related that he did many other things, and among them this, which befell when he was at Ephesus. Hieronymus being governor, Paul used liberty of speech, and he (Hieronymus) said that he (Paul) was able to speak well, but

that this was not the time for such words. But the people of the city, fiercely enraged, put Paul's feet into irons, and shut him up in the prison, till he should be exposed as a prey to the lions. But Eubula and Artemilla, wives of eminent men among the Ephesians, being his attached disciples, and visiting him by night, desired the grace of the divine washing. And by God's power, with angels to escort them and enlighten the gloom of night with the excess of the brightness that was in them, Paul, loosed from his iron fetters, went to the sea-shore and initiated them into holy baptism, and returning to his bonds without any of those in care of the prison perceiving it, was reserved as a prey for the lions.

A lion, then, of huge size and unmatched strength was let loose upon him, and it ran to him in the stadium and lay down at his feet. And when many other savage beasts, too, were let loose, it was permitted to none of them to touch the holy body, standing like a statue in prayer. At this juncture a violent and vast hailstorm poured down all at once with a great rush, and shattered the heads of many men and beasts as well, and shore off the ear of Hieronymus himself. And thereafter, with his followers, he came to the God of Paul and received the baptism of salvation. But the lion escaped to the mountains.

And thence Paul sailed to Macedonia and Greece, and thereafter through Macedonia came to Troas and to Miletus, and from there set out for Jerusalem.

Now it is not surprising that Luke has not narrated this fight with the beasts along with the other Acts: for it is not permitted to entertain doubt because (or seeing that) John alone of the evangelists has told of the raising of Lazarus: for we know that not every one writes, believes, or knows everything, but according as the Lord has imparted to each, as the spirit divides to each, so does he perceive and believe and write spiritually the things of the spirit.

Hippolytus is a voucher for the early date of the story, and Nicephorus for its source. It will be recognized, moreover, at once as being quite in the manner of our author. The anger of the Ephesians, it cannot be doubted, was roused by Paul's preaching of continence, to which Eubula and Artemilla had become converts. The episode is really little more than a repetition of Thecla, with Paul for the principal figure.

IX

FRAGMENTS: SCENES OF FAREWELL

(Paul speaking) . . . thanksgiving (?)

The grace of the Lord will walk with me until I have fulfilled all the dispensations which shall come upon me with patience. But they were sorrowful, and fasted. And Cleobius was in the Spirit and said unto them: Brethren, (the Lord) will suffer Paul to fulfil every dispensation and thereafter will suffer him to go up (to Jerusalem). But thereafter shall be . . . in much instruction and knowledge and sowing of the word, so that men shall envy him, and so he shall depart out of this world. But when Paul and the brethren heard this, they lifted up their voices, saying:

Next page, first extant line, 'beheld'. Second, 'shall say'. Third, But the Spirit came upon Myrte so that she said unto them: Brethren . . . and look upon this sign, that ye . . . For Paul the servant of the Lord shall save many in Rome, so that of them shall be no number, and he will manifest himself more than all the faithful. Thereafter shall . . . of the Lord Jesus Christ come . . . a great grace is . . . at Rome. And this is the manner wherein the Spirit spake unto Myrte. And every one took the bread, and they were in joy, according to the custom of the fast, through . . . and the psalms of David and . . . he rejoiced.

On the next page the only significant words are 'to Rome'; 'the brethren'; 'grieved'; 'took the bread'; 'praised the Lord'; 'were very sorrowful'.

The next has ends of lines: 'the Lord'; 'risen'; 'Jesus'; 'Paul said to him'. The last is 'he (or they) greeted'.

Two more pages have nothing of moment. The next is concerned with the Martyrdom.

X

THE MARTYRDOM

This, preserved separately to be read on the day of Commemoration, exists in two Greek copies, an incomplete Latin version, and versions in Syriac, Coptic, Ethiopic, Slavonic, besides fragments in our Coptic MS.

I. Now there were awaiting Paul at Rome Luke from Galatia (Gaul, Gk.) and Titus from Dalmatia: whom when Paul saw he was glad: and hired a grange outside Rome, wherein with the brethren he taught the word of truth, and he became noised abroad and many souls were added unto the Lord, so that there was a rumour throughout all Rome, and much people came unto him from the household of Caesar, believing, and there was great joy.

And a certain Patroclus, a cup-bearer of Caesar, came at even unto the grange, and not being able because of the press to enter in to Paul, he sat in a high window and listened to him teaching the word of God. But whereas the evil devil envied the love of the brethren, Patroclus fell down from the window and died, and forthwith it was told unto Nero.

But Paul perceiving it by the spirit said: Men and brethren, the evil one hath gained occasion to tempt you: go out of the house and ye shall find a lad fallen from the height and now ready to give up the ghost; take him up and bring him hither to me. And they went and brought him; and when the people saw it they were troubled. But Paul said: Now, brethren, let your faith appear; come all of you and let us weep unto our Lord Jesus Christ, that this lad may live and we continue in quietness. And when all had lamented, the lad received his spirit again, and they set him on a beast and sent him back alive, together with the rest that were of Caesar's household.

II. But Nero, when he heard of the death of Patroclus, was sore grieved, and when he came in from the bath he commanded another to be set over the wine. But his servants told him, saying: Caesar, Patroclus liveth and standeth at the table. And Caesar, hearing that Patroclus

lived, was affrighted and would not go in. But when he went in, he saw Patroclus, and was beside himself, and said: Patroclus, livest thou? And he said: I live, Caesar. And he said: Who is he that made thee to live? And the lad, full of the mind of faith, said: Christ Jesus, the king of the ages. And Caesar was troubled and said: Shall he, then, be king of the ages and overthrow all kingdoms? Patroclus saith unto him: Yea, he overthroweth all kingdoms and he alone shall be for ever, and there shall be no kingdom that shall escape him. And he smote him on the face and said: Patroclus, art thou also a soldier of that king? And he said: Yea, Lord Caesar, for he raised me when I was dead. And Barsabas Justus of the broad feet, and Urien the Cappadocian, and Festus the Galatian, Caesar's chief men, said: We also are soldiers of the king of the ages. And he shut them up in prison, having grievously tormented them, whom he loved much, and commanded the soldiers of the great king to be sought out, and set forth a decree to this effect, that all that were found to be Christians and soldiers of Christ should be slain.

III. And among many others Paul also was brought, bound: unto whom all his fellow-prisoners gave heed; so that Caesar perceived that he was over the camp. And he said to him: Thou that art the great king's man, but my prisoner, how thoughtest thou well to come by stealth into the government of the Romans and levy soldiers out of my province? But Paul, filled with the Holy Ghost, said before them all: O Caesar, not only out of thy province do we levy soldiers, but out of the whole world. For so hath it been ordained unto us, that no man should be refused who wisheth to serve my king. And if it like thee also to serve him (Lat. thou wilt not repent thereof: but think not that the wealth, &c., which seems better), it is not wealth nor the splendour that is now in this life that shall save thee; but if thou submit and entreat him, thou shalt be saved; for in one day (or one day) he shall fight against the world with fire. And when Caesar heard that, he commanded all the prisoners to be burned with fire, but Paul to be beheaded after the law of the Romans.

But Paul kept not silence concerning the word, but communicated with Longus the prefect and Cestus the centurion.

Nero therefore went on (was) (perhaps add 'raging') in Rome, slaying many Christians without a hearing, by the working of the evil one; so that the Romans stood before the palace and cried It sufficeth, Caesar! for the men are our own! thou destroyest the strength of the Romans! Then at that he was persuaded and ceased, and commanded that no man should touch any Christian, until he should learn thoroughly concerning them.

IV. Then was Paul brought unto him after the decree; and he abode by his word that he should be beheaded. And Paul said: Caesar, it is not for a little space that I live unto my king; and if thou behead me, this will I do: I will arise and show myself unto thee that I am not dead but live unto my Lord Jesus Christ, who cometh to judge the world.

But Longus and Cestus said unto Paul: Whence have ye this king, that ye believe in him and will not change your mind, even unto death? And Paul communicated unto them the word and said: Ye men that are in this ignorance and error, change your mind and be saved from the fire that cometh upon all the world: for we serve not, as ye suppose, a king that cometh from the earth, but from heaven, even the living God, who because of the iniquities that are

done in this world, cometh as a judge; and blessed is that man who shall believe in him and shall live for ever when he cometh to burn the world and purge it thoroughly. Then they beseeching him said: We entreat thee, help us, and we will let thee go. But he answered and said: I am not a deserter of Christ, but a lawful soldier of the living God: if I had known that I should die, O Longus and Cestus, I would have done it, but seeing that I live unto God and love myself, I go unto the Lord, to come with him in the glory of his Father. They say unto him: How then shall we live when thou art beheaded?

V. And while they yet spake thus, Nero sent one Parthenius and Pheres to see if Paul were already beheaded; and they found him yet alive. And he called them to him and said: Believe on the living God, which raiseth me and all them that believe on him from the dead. And they said: We go now unto Nero; but when thou diest and risest again, then will we believe on thy God. And as Longus and Cestus entreated him yet more concerning salvation, he saith to them: Come quickly unto my grave in the morning and ye shall find two men praying, Titus and Luke. They shall give you the seal in the Lord.

Then Paul stood with his face to the east and lifted up his hands unto heaven and prayed a long time, and in his prayer he conversed in the Hebrew tongue with the fathers, and then stretched forth his neck without speaking. And when the executioner (speculator) struck off his head, milk spurted upon the cloak of the soldier. And the soldier and all that were there present when they saw it marvelled and glorified God which had given such glory unto Paul: and they went and told Caesar what was done.

VI. And when he heard it, while he marvelled long and was in perplexity, Paul came about the niuth hour, when many philosophers and the centurion were standing with Caesar, and stood before them all and said: Caesar, behold, I, Paul, the soldier of God, am not dead, but live in my God. But unto thee shall many evils befall and great punishment, thou wretched man, because thou hast shed unjustly the blood of the righteous, not many days hence. And having so said Paul departed from him. But Nero hearing it and being greatly troubled commanded the prisoners to be loosed, and Patroclus also and Barsabas and them that were with him.

VII. And as Paul charged them, Longus and Cestus the centurion went early in the morning and approached with fear unto the grave of Paul. And when they were come thither they saw two men praying, and Paul betwixt them, so that they beholding the wondrous marvel were amazed, but Titus and Luke being stricken with the fear of man when they saw Longus and Cestus coming toward them, turned to flight. But they pursued after them, saying: We pursue you not for death but for life, that ye may give it unto us, as Paul promised us, whom we saw just now standing betwixt you and praying. And when they heard that, Titus and Luke rejoiced and gave them the seal in the Lord, glorifying the God and Father of our Lord Jesus Christ (Copt. and glorified the Lord Jesus Christ and all the saints).

Unto whom be glory world without end. Amen.

The Acts of Peter

THE COPTIC FRAGMENT

This is preserved separately in an early papyrus manuscript (fourth-fifth century) now at Berlin; the other contents of it are Gnostic writings which have not yet been published. I follow C. Schmidt's rendering of it. It has a title at the end: The Act of Peter On the first day of the week, that is, on the Lord's day, a multitude gathered together, and they brought unto Peter many sick that he might heal them. And one of the multitude adventured to say unto Peter: Lo, Peter, in our presence thou hast made many blind to see and the deaf to hear and the lame to walk, and hast succoured the weak and given them strength: but wherefore hast thou not succoured thy daughter, the virgin, which grew up beautiful and hath believed in the name of God? For behold, her one side is wholly palsied, and she lieth there stretched out in the corner helpless. We see them that have been healed by thee: thine own daughter thou hast neglected.

But Peter smiled and said unto him: My son, it is manifest unto God alone wherefore her body is not whole. Know then that God is not weak nor powerless to grant his gift unto my daughter: but that thy soul may be convinced, and they that are here present may the more believe -then he looked unto his daughter and said to her: Raise thyself up from thy place, without any helping thee save Jesus only, and walk whole before all these, and come unto me. And she arose and came to him; and the multitude rejoiced at that which was come to pass. Then said Peter unto them: Behold, your heart is convinced that God is not without strength concerning all things that we ask of him. Then they rejoiced yet more and praised God. And Peter said to his daughter: Go unto thy place, and lay thee down and be again in thine infirmity, for this is expedient for me and for thee. And the maiden went back and lay down in her place and was as beforetime: and the whole multitude wept, and entreated Peter to make her whole.

But Peter said unto them: As the Lord liveth, this is expedient for her and for me. For on the day when she was born unto me I saw a vision, and the Lord said unto me: Peter, this day is a great temptation born unto thee, for this daughter will bring hurt unto many souls if her body continue whole. But I thought that the vision did mock me.

Now when the maiden was ten years old, a stumbling-block was prepared for many by reason of her. And an exceeding rich man, by name Ptolemaeus, when he had seen the maiden with her mother bathing, sent unto her to take her to wife; but her mother consented not. And he sent oft-times to her, and could not wait.

[Here a leaf is lost: the sense, however, is not hard to supply. Augustine speaks (quoting Apocryphal Acts) of a daughter of Peter struck with palsy at the prayer of her father.

Ptolemaeus, unable to win the maiden by fair means, comes and carries her off. Peter hears of it and prays God to protect her. His prayer is heard. She is struck with palsy on one side of her body. Then the text resumes.]

The servants of Ptolemaeus brought the maiden and laid her down before the door of the house and departed.

But when I perceived it, I and her mother, we went down and found the maiden, that one whole side of her body from her toes even to her head was palsied and withered: and we bore her away, praising the Lord which had preserved his handmaid from defilement and shame and (corruption?). This is the cause of the matter, why the maiden continueth so unto this day.

Now, then, it is fitting for you to know the end of Ptolemaeus. He went home and sorrowed night and day over that which had befallen him, and by reason of the many tears which he shed, he became blind. And when he had resolved to rise up and hang himself, lo, about the ninth hour of the day, he saw a great light which enlightened the whole house, and heard a voice saying unto him: Ptolemaeus, God hath not given thee the vessels for corruption and shame, and yet more doth it not become thee which hast believed in me to defile my virgin, whom thou shalt know as thy sister, even as if I were unto you both one spirit (sic). But rise up and go quickly unto the house of the apostle Peter, and thou shalt see my glory; he shall make known unto thee what thou must do.

But Ptolemaeus was not negligent, and bade his servants show him the way and bring him unto me. And when they were come to me, he told me all that had befallen him by the power of our Lord Jesus Christ. Then did he see with the eyes of his flesh, and with the eyes of his soul, and much people believed (hoped) in Christ: and he did them good and gave them the gift of God.

Thereafter Ptolemaeus died, departing out of this life, and went unto his Lord: and when he made his will he bequeathed a piece of land in the name of my daughter, because through her he had believed in God and was made whole. But I unto whom the disposition thereof fell, exercised it with great carefulness: I sold the land, and God alone knoweth neither I nor my daughter (received the price). I sold the land and kept nought back of the price, but gave all the money unto the poor.

Know therefore, thou servant of Jesus Christ, that God directeth (?) them that are his, and prepareth good for every one of them, although we think that God hath forgotten us. Therefore now, brethren, let us be sorrowful and watch and pray, and so shall the goodness of God look upon us, whereon we wait.

And yet further discourse did Peter hold before them all, and glorified the name of Christ the Lord and gave them all of the bread: and when he had distributed it, he rose up and went unto his house.

The scene of this episode is probably Jerusalem. The subject of it was often used by later writers, most notably, perhaps, by the author of the late Acts of SS. Nereus and Achilleus (fifth or sixth century), who gives the daughter a name, Petronilla, which has passed into Kalendars, and as Perronelle, Pernel, or Parnell has become familiar.

A few critics have questioned whether this piece really belongs to the Acts of Peter: but the weight of probability and of opinion is against them. Nothing can be plainer than that it is an extract from a larger book, and that it is ancient (the manuscript may be of the fourth century). Moreover, Augustine, in dealing with apocryphal Acts, alludes to the story contained in it. What other large book of ancient date dealing with Peter's doings can we imagine save the Acts?

II

THE GARDENER'S DAUGHTER

Augustine (Against Adimantus, xvii. 5), says to his Manichaean opponent: the story of Peter killing Ananias and Sapphira by a word is very stupidly blamed by those who in the apocryphal Acts read and admire both the incident I mentioned about the apostle Thomas (the death of the cup-bearer at the feast in his Acts) 'and that the daughter of Peter himself was stricken with palsy at the prayer of her father, and that the daughter of a gardener died at the prayer of Peter. Their answer is that it was expedient for them, that the one should be disabled by palsy and the other should die: but they do not deny that it happened at the prayer of the apostle'.

This allusion to the gardener's daughter remained a puzzle until lately. But a passage in the Epistle of Titus (already quoted) tells us the substance of the story.

A certain gardener had a daughter, a virgin, her father's only child: he begged Peter to pray for her. Upon his request, the apostle answered him that the Lord would give her that which was useful for her soul. Immediately the girl fell dead.

O worthy gain and suitable to God, to escape the insolence of the flesh and mortify the boastfulness of the blood! But that old man, faithless, and not knowing the greatness of the heavenly favour, ignorant of the divine benefit, entreated Peter that his only daughter might be raised again. And when she was raised, not many days after, as it might be to-day, the slave of a believer who lodged in the house ran upon her and ruined the girl, and both of them disappeared.

This was evidently a contrast to the story of Peter's daughter, and probably followed immediately upon it in the Acts. There is another sentence appropriate to the situation, which Dom de Bruyne found in a Cambrai MS. of the thirteenth century -a collection of apophthegms- and printed with the extracts from the Epistle of Titus.

That the dead are not to be mourned overmuch, Peter, speaking to one who lamented without patience the loss of his daughter, said: So many assaults of the devil, so many warrings of the body, so many disasters of the world hath she escaped, and thou sheddest tears as if thou knewest not what thou sufferest in thyself (what good hath befallen thee).

This might very well be part of Peter's address to the bereaved gardener.

III

THE VERCELLI ACTS

I. At the time when Paul was sojourning in Rome and confirming many in the faith, it came also to pass that one by name Candida, the wife of Quartus that was over the prisons, heard Paul and paid heed to his words and believed. And when she had instructed her husband also and he believed, Quartus suffered Paul to go whither he would away from the city: to whom Paul said: If it be the will of God, he will reveal it unto me. And after Paul had fasted three days and asked of the Lord that which should be profitable for him, he saw a vision, even the Lord saying unto him: Arise, Paul, and become a physician in thy body (i.e. by going thither in person) to them that are in Spain.

He therefore, having related to the brethren what God had commanded, nothing doubting, prepared himself to set forth from the city. But when Paul was about to depart, there was great weeping throughout all the brotherhood, because they thought that they should see Paul no more, so that they even rent their clothes. For they had in mind also how that Paul had oftentimes contended with the doctors of the Jews and confuted them, saying: Christ, upon whom your fathers laid hands, abolished their sabbaths and fasts and holy-days and circumcision, and the doctrines of men and the rest of the traditions he did abolish. But the brethren lamented (and adjured) Paul by the coming of our Lord Jesus Christ, that he should not be absent above a year, saying: We know thy love for thy brethren; forget not us when thou art come thither, neither begin to forsake us, as little children without a mother. And when they besought him long with tears, there came a sound from heaven, and a great voice saying: Paul the servant of God is chosen to minister all the days of his life: by the hands of Nero the ungodly and wicked man shall he be perfected before your eyes. And a very great fear fell upon the brethren because of the voice which came from heaven: and they were confirmed yet more in the faith.

II. Now they brought unto Paul bread and water for the sacrifice, that he might make prayer and distribute it to every one. Among whom it befell that a woman named Rufina desired, she also, to receive the Eucharist at the hands of Paul: to whom Paul, filled with the spirit of God, said as she drew near: Rufina, thou comest not worthily unto the altar of God, arising from beside one that is not thine husband but an adulterer, and assayest to receive the Eucharist of God. For behold Satan shall trouble thine heart and cast thee down in the sight of all them that believe in the Lord, that they which see and believe may know that they have believed in the living God, the searcher of hearts. But if thou repent of thine act, he is faithful that is able to blot out thy sin and set thee free from this sin: but if thou repent not, while thou art yet in the body, devouring fire and outer darkness shall receive thee for ever. And immediately Rufina fell down, being stricken with palsy (?) from her head unto the nails of her feet, and she had no power to speak (given her) for her tongue was bound. And when both they that believed (in the faith) and the neophytes saw it, they beat their breasts, remembering their old sins, and mourned and said: We know not if God will forgive the former sins which we have committed. Then Paul called for silence and said: Men and brethren which now have begun to believe on Christ, if ye continue not in your former works of the tradition of your fathers, and keep yourselves from all guile and wrath and fierceness and adultery and defilement, and from pride and envy and contempt and enmity, Jesus the living God will forgive you that ye

did in ignorance. Wherefore, ye servants of God, arm yourselves every one in your inner man with peace, patience, gentleness, faith, charity, knowledge, wisdom, love of the brethren, hospitality, mercy, abstinence, chastity, kindness, justice: then shall ye have for your guide everlastingly the first-begotten of all creation, and shall have strength in peace with our Lord. And when they had heard these things of Paul, they besought him to pray for them. And Paul lifted up his voice and said: O eternal God, God of the heavens, God of unspeakable majesty (divinity), who hast stablished all things by thy word, who hast bound upon all the world the chain of thy grace, Father of thine holy Son Jesus Christ, we together pray thee through thy Son Jesus Christ, strengthen the souls which were before unbelieving but now are faithful. Once I was a blasphemer, now I am blasphemed; once I was a persecutor, now do I suffer persecution of others; once I was the enemy of Christ, now I pray that I may be his friend: for I trust in his promise and in his mercy; I account myself faithful and that I have received forgiveness of my former sins. Wherefore I exhort you also, brethren, to believe in the Lord the Father Almighty, and to put all your trust in our Lord Jesus Christ his Son, believing in him, and no man shall be able to uproot you from his promise. Bow your knees therefore together and commend me unto the Lord, who am about to set forth unto another nation, that his grace may go before me and dispose my journey aright, that he may receive his vessels holy and believing, that they, giving thanks for my preaching of the word of the Lord, may be well grounded in the faith. But the brethren wept long and prayed unto the Lord with Paul, saying: Be thou, Lord Jesus Christ, with Paul and restore him unto us whole: for we know our weakness which is in us even to this day.

III. And a great multitude of women were kneeling and praying and beseeching Paul; and they kissed his feet and accompanied him unto the harbour. But Dionysius and Balbus, of Asia, knights of Rome, and illustrious men, and a senator by name Demetrius abode by Paul on his right hand and said: Paul, I would desire to leave the city if I were not a magistrate, that I might not depart from thee. Also from Caesar's house Cleobius and Iphitus and Lysimachus and Aristaeus and two matrons Berenice and Philostrate, with Narcissus the presbyter [after they had] accompanied him to the harbour: but whereas a storm of the sea came on, he (Narcissus?) sent the brethren back to Rome, that if any would, he might come down and hear Paul until he set sail: and hearing that, the brethren went up unto the city. And when they told the brethren that had remained in the city, and the report was spread abroad, some on beasts, and some on foot, and others by way of the Tiber came down to the harbour, and were confirmed in the faith for three days, and on the fourth day until the fifth hour, praying together with Paul, and making the offering: and they put all that was needful on the ship and delivered him two young men, believers, to sail with him, and bade him farewell in the Lord and returned to Rome.

There has been great dispute about these three chapters, whether they are not an excerpt from the Acts of Paul, or whether they are an addition made by the writer of the Greek original of the Vercelli Acts.

If they are from the Acts of Paul, it means that in those Acts Paul was represented as visiting Rome twice, and going to Spain between the visits. Evidently, if this was so, he did not return

straight from Spain to Rome: at least the Coptic gives no indication that the prophecies of Cleobius and Myrte were uttered in Spain.

The question is a difficult one. All allow that the writer of the Acts of Peter knew and used the Acts of Paul: but there is strong opposition to the idea that Paul related two visits to Rome.

The writer of Paul obviously knew the canonical Acts very well and obviously took great liberties with them. Did he go so far, one wonders, as to suppress and ignore the whole story of the trial before Felix and the shipwreck? If he told of but one visit to Rome -the final one- it appears that he did: for the conditions described in the Martyrdom -Paul quite free and martyred very shortly after his arrival- are totally irreconcilable with Luke (Paul arriving in custody and living two years at least in the city).

IV. Now after a few days there was a great commotion in the midst of the church, for some said that they had seen wonderful works done by a certain man whose name was Simon, and that he was at Aricia, and they added further that he said he was a great power of God and without God he did nothing. Is not this the Christ? but we believe in him whom Paul preached unto us; for by him have we seen the dead raised, and men Delivered from divers infirmities: but this man seeketh contention, we know it (or, but what this contention is, we know not) for there is no small stir made among us. Perchance also he will now enter into Rome; for yesterday they besought him with great acclamations, saying unto him: Thou art God in Italy, thou art the saviour of the Romans: haste quickly unto Rome. But he spake to the people with a shrill voice, saying: Tomorrow about the seventh hour ye shall see me fly over the gate of the city in the form (habit) wherein ye now see me speaking unto you. Therefore, brethren, if it seem good unto you, let us go and await carefully the issue of the matter. They all therefore ran together and came unto the gate. And when it was the seventh hour, behold suddenly a dust was seen in the sky afar off, like a smoke shining with rays stretching far from it. And when he drew near to the gate, suddenly he was not seen: and thereafter he appeared, standing in the midst of the people; whom they all worshipped, and took knowledge that he was the same that was seen of them the day before.

And the brethren were not a little offended among themselves, seeing, moreover, that Paul was not at Rome, neither Timotheus nor Barnabas, for they had been sent into Macedonia by Paul, and that there was no man to comfort us, to speak nothing of them that had but just become catechumens. And as Simon exalted himself yet more by the works which he did, and many of them daily called Paul a sorcerer, and others a deceiver, of so great a multitude that had been stablished in the faith all fell away save Narcissus the presbyter and two women in the lodging of the Bithynians, and four that could no longer go out of their house, but were shut up (day and night): these gave themselves unto prayer (by day and night), beseeching the Lord that Paul might return quickly, or some other that should visit his servants, because the devil had made them fall by his wickedness.

V. And as they prayed and fasted, God was already teaching Peter at Jerusalem of that which should come to pass. For whereas the twelve years which the Lord Christ had enjoined upon him were fulfilled, he showed him a vision after this manner, saying unto him: Peter, that

Simon the sorcerer whom thou didst cast out of Judaea, convicting him, hath again come before thee (prevented thee) at Rome. And that shalt thou know shortly (or, and that thou mayest know in few words): for all that did believe in me hath Satan made to fall by his craft and working: whose Power Simon approveth himself to be. But delay thee not: set forth on the morrow, and there shalt thou find a ship ready, setting sail for Italy, and within few days I will show thee my grace which hath in it no grudging. Peter then, admonished by the vision, related it unto the brethren without delay, saying: It is necessary for me to go up unto Rome to fight with the enemy and adversary of the Lord and of our brethren.

And he went down to Caesarea and embarked quickly in the ship, whereof the ladder was already drawn up, not taking any provision with him. But the governor of the ship whose name was Theon looked on Peter and said: Whatsoever we have, all is thine. For what thank have we, if we take in a man like unto ourselves who is in uncertain case (difficulty) and share not all that we have with thee? but only let us have a prosperous voyage. But Peter, giving him thanks for that which he offered, himself fasted while he was in the ship, sorrowful in mind and again consoling himself because God accounted him worthy to be a minister in his service.

And after a few days the governor of the ship rose up at the hour of his dinner and asked Peter to eat with him, and said to him: O thou, whoever thou art, I know thee not, but as I reckon, I take thee for a servant of God. For as I was steering my ship at midnight I perceived the voice of a man from heaven saying to me: Theon, Theon! And twice it called me by my name and said to me: Among them that sail with thee let Peter be greatly honoured by thee, for by him shalt thou and the rest be preserved safe without any hurt after such a course as thou hopest not for. And Peter believed that God would vouchsafe to show his providence upon the sea unto them that were in the ship, and thenceforth began Peter to declare unto Theon the mighty works of God, and how the Lord had chosen him from among the apostles, and for what business he sailed unto Italy: and daily he communicated unto him the word of God. And considering him he perceived by his walk that he was of one mind in the faith and a worthy minister (deacon).

Now when there was a calm upon the ship in Hadria (the Adriatic), Theon showed it to Peter, saying unto him: If thou wilt account me worthy, whom thou mayest baptize with the seal of the Lord thou hast an opportunity. For all that were in the ship had fallen asleep, being drunken. And Peter went down by a rope and baptized Theon in the name of the Father and the Son and the Holy Ghost: and he came up out of the water rejoicing with great joy, and Peter also was glad because God had accounted Theon worthy of his name. And it came to pass when Theon was baptized, there appeared in the same place a youth shining and beautiful, saying unto them: Peace be unto you. And immediately Peter and Theon went up and entered into the cabin; and Peter took bread and gave thanks unto the Lord which had accounted him worthy of his holy ministry, and for that the youth had appeared unto them, saying: Peace be unto you. And he said: Thou best and alone holy one, it is thou that hast appeared unto us, O God Jesu Christ, and in thy name hath this man now been washed and sealed with thy holy seal. Therefore in thy name do I impart unto him thine eucharist, that he may be thy perfect servant without blame for ever.

And as they feasted and rejoiced in the Lord, suddenly there came a wind, not vehement but moderate, at the ship's prow, and ceased not for six days and as many nights, until they came unto Puteoli.

VI. And when they had touched at Puteoli, Theon leapt out of the ship and went unto the inn where he was wont to lodge, to prepare to receive Peter. Now he with whom he lodged was one by name Ariston, which alway feared the Lord, and because of the Name Theon entrusted himself with him (had dealings with him). And when he was come to the inn and saw Ariston, Theon said unto him: God who hath accounted thee worthy to serve him hath communicated his grace unto me also by his holy servant Peter, who hath now sailed with me from Judaea, being commanded by our Lord to come unto Italy. And when he heard that, Ariston fell upon Theon's neck and embraced him and besought him to bring him to the ship and show him Peter. For Ariston said that since Paul set forth unto Spain there was no man of the brethren with whom he could refresh himself, and, moreover, a certain Jew had broken into the city, named Simon, and with his charms of sorcery and his wickedness hath he made all the brotherhood fall away this way and that, so that I also fled from Rome, expecting the coming of Peter: for Paul had told us of him, and I also have seen many things in a vision. Now, therefore, I believe in my Lord that he will build up again his ministry, for all this deceit shall be rooted out from among his servants. For our Lord Jesus Christ is faithful, who is able to restore our minds. And when Theon heard these things from Ariston, who wept, his spirit was raised (increased) yet more and he was the more strengthened, because he perceived that he had believed on the living God.

But when they came together unto the ship, Peter looked upon them and smiled, being filled with the Spirit; so that Ariston falling on his face at Peter's feet, said thus: Brother and lord, that hast part in the holy mysteries and showest the right way which is in the Lord Jesus Christ our God, who by thee hath shown unto us his coming: we have lost all them whom Paul had delivered unto us, by the working of Satan; but now I trust in the Lord who hath commanded thee to come unto us, sending thee as his messenger, that he hath accounted us worthy to see his great and wonderful works by thy means. I pray thee therefore, make haste unto the city: for I left the brethren which have stumbled, whom I saw fall into the temptation of the devil, and fled hither, saying unto them: Brethren, stand fast in the faith, for it is of necessity that within these two months the mercy of our Lord bring his servant unto you. For I had seen a vision, even Paul, saying unto me: Ariston, flee thou out of the city. And when I heard it, I believed without delay and went forth in the Lord, although I had an infirmity in my flesh, and came hither; and day by day I stood upon the sea-shore asking the sailors: Hath Peter sailed with you? But now through the abundance of the grace of God I entreat thee, let us go up unto Rome without delay, lest the teaching of this wicked man prevail yet further. And as Ariston said this with tears, Peter gave him his hand and raised him up from the earth, and Peter also groaning, said with tears: He hath prevented us which tempteth all the world by his angels; but he that hath power to save his servants from all temptations shall quench his deceits and put him beneath the feet of them that have believed in Christ whom we preach.

And, as they entered in at the gate, Theon entreated Peter, saying: Thou didst not refresh thyself on any day in so great a voyage (sea): and now after (before) so hard a journey wilt thou set out forthwith from the ship? tarry and refresh thyself, and so shalt thou set forth: for from hence to Rome upon a pavement of flint I fear lest thou be hurt by the shaking. But Peter answered and said to them: What if it come to pass that a millstone were hung upon me, and likewise upon the enemy of our Lord, even as my Lord said unto us of any that offended one of the brethren, and I were drowned in the sea? but it might be not only a millstone, but that which is far worse, even that I which am the enemy of this persecutor of his servants should die afar off from them that have believed on the Lord Jesus Christ (so Ficker: the sentence is corrupt; the sense is that Peter must at all costs be with his fellow-Christians, or he will incur even worse punishment than that threatened by our Lord's words). And by no exhortation could Theon prevail to persuade him to tarry there even one day.

But Theon himself delivered all that was in the ship to be sold for the price which he thought good, and followed Peter unto Rome; whom Ariston brought unto the abode of Narcissus the presbyter.

VII. Now the report was noised through the city unto the brethren that were dispersed, because of Simon, that he might show him to be a deceiver and a persecutor of good men. All the multitude therefore ran together to see the apostle of the Lord stay (himself, or the brethren) on Christ. And on the first day of the week when the multitude was assembled to see Peter, Peter began to say with a loud voice: Ye men here present that trust in Christ, ye that for a little space have suffered temptation, learn for what cause God sent his Son into the world, and wherefore he made him to be born of the Virgin Mary; for would he so have done if not to procure us some grace or dispensation? even because he would take away all offence and all ignorance and all the contrivance of the devil, his attempts (beginnings) and his strength wherewith he prevailed aforetime, before our God shined forth in the world. And whereas men through ignorance fell into death by many and divers infirmities, Almighty God, moved with compassion, sent his Son into the world. With whom I was; and he (or I) walked upon the water, whereof I myself remain awitness, and do testify that he then worked in the world by signs and wonders, all of which he did.

I do confess, dearly-beloved brethren, that I was with him: yet I denied him, even our Lord Jesus Christ, and that not once only, but thrice; for there were evil dogs that were come about me as they did unto the Lord's prophets. And the Lord imputed it not unto me, but turned unto me and had compassion on the infirmity of my flesh, when (or so that) afterward I bitterly bewailed myself, and lamented the weakness of my faith, because I was befooled by the devil and kept not in mind the word of my Lord. And now I say unto you, O men and brethren, which are gathered together in the name of Jesus Christ: against you also hath the deceiver Satan aimed his arrows, that ye might depart out of the way. But faint not, brethren, neither let your spirit fall, but be strong and persevere and doubt not: for if Satan caused me to stumble, whom the Lord had in great honour, so that I denied the light of mine hope, and if he overthrew me and persuaded me to flee as if I had put my trust in a man, what think ye will he do unto you which are but young in the faith? Did ye suppose that he would not turn you away to make you enemies of the kingdom of God, and cast you down into perdition by a

new (or the last) deceit? For whomsoever he casteth out from the hope of our Lord Jesus Christ, he is a son of perdition for ever. Turn yourselves, therefore, brethren, chosen of the Lord, and be strong in God Almighty, the Father of our Lord Jesus Christ, whom no man hath seen at any time, neither can see, save he who hath believed in him. And be ye aware whence this temptation hath come upon you. For it is not only by words that I would convince you that this is Christ whom I preach, but also by deeds and exceeding great works of power do I exhort you by the faith that is in Christ Jesus, that none of you look for any other save him that was despised and mocked of the Jews, even this Nazarene which was crucified and died and the third day rose again.

VIII. And the brethren repented and entreated Peter to fight against Simon: (who said that he was the power of God, and lodged in the house of Marcellus a senator, whom he had convinced by his charms) saying: Believe us, brother Peter: there was no man among men so wise as this Marcellus. All the widows that trusted in Christ had recourse unto him; all the fatherless were fed by him; and what more, brother? all the poor called Marcellus their patron, and his house was called the house of the strangers and of the poor, and the emperor said unto him: I will keep thee out of every office, lest thou despoil the provinces to give gifts unto the Christians. And Marcellus answered: All my goods are also thine. And Caesar said to him: Mine they would be if thou keptest them for me; but now they are not mine, for thou givest them to whom thou wilt, and I know not to what vile persons. Having this, then, before our eyes, brother Peter, we report it to thee, how the great mercy of this man is turned unto blasphemy; for if he had not turned, neither should we have departed from the holy faith of God our Lord. And now doth this Marcellus in anger repent him of his good deeds, saying: All this substance have I spent in all this time, vainly believing that I gave it for the knowledge of God! So that if any stranger cometh to the door of his house, he smiteth him with a staff and biddeth him be beaten, saying: Would God I had not spent so much money upon these impostors: and yet more doth he say, blaspheming. But if there abide in thee any mercy of our Lord and aught of the goodness of his commandments, do thou succour the error of this man who hath done so many alms-deeds unto the servants of God.

And Peter, when he perceived this, was smitten with sharp affliction and said: O the divers arts and temptations of the devil! O the contrivances and devices of the wicked! he that nourisheth up for himself a mighty fire in the day of wrath, the destruction of simple men, the ravening wolf, the devourer and scatterer of eternal life! Thou didst enmesh the first man in concupiscence and bind him with thine old iniquity and with the chain of the flesh: thou art wholly the exceeding bitter fruit of the tree of bitterness, who sendest divers lusts upon men. Thou didst compel Judas my fellow-disciple and fellow-apostle to do wickedly and deliver up our Lord Jesus Christ, who shall punish thee therefor. Thou didst harden the heart of Herod and didst inflame Pharaoh and compel him to fight against Moses the holy servant of God; thou didst give boldness unto Caiaphas, that he should deliver our Lord Jesus Christ unto the unrighteous multitude; and even until now thou shootest at innocent souls with thy poisonous arrows. Thou wicked one, enemy of all men, be thou accursed from the Church of him the Son of the holy God omnipotent and as a brand cast out of the fire shalt thou be quenched by the servants of our Lord Jesus Christ. Upon thee let thy blackness be turned and upon thy

children, an evil seed; upon thee be turned thy wickedness and thy threatenings; upon thee and thine angels be thy temptations, thou beginning of malice and bottomless pit of darkness! Let thy darkness that thou hast be with thee and with thy vessels which thou ownest! Depart from them that shall believe in God, depart from the servants of Christ and from them that desire to be his soldiers. Keep thou to thyself thy garments of darkness! Without cause knockest thou at other men's doors, which are not thine but of Christ Jesus that keepeth them. For thou, ravening wolf, wouldest carry off the sheep that are not thine but of Christ Jesus, who keepeth them with all care and diligence.

IX. As Peter spake thus with great sorrow of mind, many were added unto them that believed on the Lord. But the brethren besought Peter to join battle with Simon and not suffer him any longer to vex the people. And without delay Peter went quickly out of the synagogue (assembly) and went unto the house of Marcellus, where Simon lodged: and much people followed him. And when he came to the door, he called the porter and said to him: Go, say unto Simon: Peter because of whom thou fleddest out of Judaea waiteth for thee at the door. The porter answered and said to Peter: Sir, whether thou be Peter, I know not: but I have a command; for he had knowledge that yesterday thou didst enter into the city, and said unto me: Whether it be by day or by night, at whatsoever hour he cometh, say that I am not within. And Peter said to the young man: Thou hast well said in reporting that which he compelled thee to say. And Peter turned unto the people that followed him and said: Ye shall now see a great and marvellous wonder. And Peter seeing a great dog bound with a strong chain, went to him and loosed him, and when he was loosed the dog received a man's voice and said unto Peter: What dost thou bid me to do, thou servant of the unspeakable and living God? Peter said unto him: Go in and say unto Simon in the midst of his company: Peter saith unto thee, Come forth abroad, for thy sake am I come to Rome, thou wicked one and deceiver of simple souls. And immediately the dog ran and entered in, and rushed into the midst of them that were with Simon, and lifted up his forefeet and in a loud voice said: Thou Simon, Peter the servant of Christ who standeth at the door saith unto thee: Come forth abroad, for thy sake am I come to Rome, thou most wicked one and deceiver of simple souls. And when Simon heard it, and beheld the incredible sight, he lost the words wherewith he was deceiving them that stood by, and all of them were amazed.

X. But when Marcellus saw it he went out to the door and east himself at Peter's feet and said: Peter, I embrace thy feet, thou holy servant of the holy God; I have sinned greatly: but exact thou not my sins, if there be in thee the true faith of Christ, whom thou preachest, if thou remember his commandments, to hate no man, to be unkind to no man, as I learned from thy fellow apostle Paul; keep not in mind my faults, but pray for me unto the Lord, the holy Son of God whom I have provoked to wrath -for I have persecuted his servants- that I be not delivered with the sins of Simon unto eternal fire; who so persuaded me, that I set up a statue to him with this inscription: 'To Simon the new (young) God.' If I knew, O Peter, that thou couldest be won with money, I would give thee all my substance, yea I would give it and despise it, that I might gain my soul. If I had sons, I would account them as nothing, if only I might believe in the living God. But I confess that he would not have deceived me save that he said that he was the power of God; yet will I tell thee, O most gentle (sweet) Peter: I was

not worthy to hear thee, thou servant of God, neither was I stablished in the faith of God which is in Christ; therefore was I made to stumble. I beseech thee, therefore, take not ill that which I am about to say, that Christ our Lord whom thou preachest in truth said unto thy fellow-apostles in thy presence: If ye have faith as a grain of mustard seed, ye shall say unto this mountain: Remove thyself: and straightway it shall remove itself. But this Simon said that thou, Peter, wast without faith when thou didst doubt, in the waters. And I have heard that Christ said this also: They that are with me have not understood me. If, then, ye upon whom he laid his hands, whom also he chose, did doubt, I, therefore, having this witness, repent me, and take refuge in thy prayers. Receive my soul, who have fallen away from our Lord and from his promise. But I believe that he will have mercy upon me that repent. For the Almighty is faithful to forgive me my sins.

But Peter said with a loud voice: Unto thee, our Lord, be glory and splendour, O God Almighty, Father of our Lord Jesus Christ. Unto thee be praise and glory and honour, world without end. Amen. Because thou hast now fully strengthened and stablished us in thee in the sight of all, holy Lord, confirm thou Marcellus, and send thy peace upon him and upon his house this day: and whatsoever is lost or out of the way, thou alone canst turn them all again; we beseech thee, Lord, shepherd of the sheep that once were scattered, but now shall be gathered in one by thee. So also receive thou Marcellus as one of thy lambs and suffer him no longer to go astray (revel) in error or ignorance. Yea, Lord, receive him that with anguish and tears entreateth thee.

XI. And as Peter spake thus and embraced Marcellus, Peter turned himself unto the multitude that stood by him and saw there one that laughed (smiled), in whom was a very evil spirit. And Peter said unto him: Whosoever thou art that didst laugh, show thyself openly unto all that are present. And hearing this the young man ran into the court of the house and cried out with a loud voice and dashed himself against the wall and said: Peter, there is a great contention between Simon and the dog whom thou sentest; for Simon saith to the dog: Say that I am not here. Unto whom the dog saith more than thou didst charge him; and when he hath accomplished the mystery which thou didst command him, he shall die at thy feet. But Peter said: And thou also, devil, whosoever thou art, in the name of our Lord Jesus Christ, go out of that young man and hurt him not at all: show thyself unto all that stand here. When the young man heard it, he ran forth and caught hold on a great statue of marble which was set in the court of the house, and brake it in pieces with his feet. Now it was a statue of Caesar. Which Marcellus beholding smote his forehead and said unto Peter: A great crime hath been committed; for if this be made known unto Caesar by some busybody, he will afflict us with sore punishments. And Peter said to him: I see thee not the same that thou wast a little while ago, for thou saidst that thou wast ready to spend all thy substance to save thy soul. But if thou indeed repentest, believing in Christ with thy whole heart, take in thine hands of the water that runneth down, and pray to the Lord, and in his name sprinkle it upon the broken pieces of the statue and it shall be whole as it was before. And Marcellus, nothing doubting, but believing with his whole heart, before he took the water lifted up his hands and said: I believe in thee, O Lord Jesu Christ: for I am now proved by thine apostle Peter, whether I believe aright in thine holy name. Therefore I take water in mine hands, and in thy name do I

sprinkle these stones that the statue may become whole as it was before. If, therefore, Lord, it be thy will that I continue in the body and suffer nothing at Caesar's hand, let this stone be whole as it was before. And he sprinkled the water upon the stones, and the statue became whole, whereat Peter exulted that Marcellus had not doubted in asking of the Lord, and Marcellus was exalted in spirit for that such a sign was first wrought by his hands; and he therefore believed with his whole heart in the name of Jesus Christ the Son of God, by whom all things impossible are made possible.

XII. But Simon within the house said thus to the dog: Tell Peter that I am not within. Whom the dog answered in the presence of Marcellus: Thou exceeding wicked and shameless one, enemy of all that live and believe on Christ Jesus, here is a dumb animal sent unto thee which hath received a human voice to confound thee and show thee to be a deceiver and a liar. Hast thou taken thought so long, to say at last: 'Tell him that I am not within?' Art thou not ashamed to utter thy feeble and useless words against Peter the minister and apostle of Christ, as if thou couldst hide thee from him that hath commanded me to speak against thee to thy face: and that not for thy sake but for theirs whom thou wast deceiving and sending unto destruction? Cursed therefore shalt thou be, thou enemy and corrupter of the way of the truth of Christ, who shall prove by fire that dieth not and in outer darkness, thine iniquities that thou hast committed. And having thus said, the dog went forth and the people followed him, leaving Simon alone. And the dog came unto Peter as he sat with the multitude that was come to see Peter's face, and the dog related what he had done unto Simon. And thus spake the dog unto the angel and apostle of the true God: Peter, thou wilt have a great contest with the enemy of Christ and his servants, and many that have been deceived by him shalt thou turn unto the faith; wherefore thou shalt receive from God the reward of thy work. And when the dog had said this he fell down at the apostle Peter's feet and gave up the ghost. And when the great multitude saw with amazement the dog speaking, they began then, some to throw themselves down at Peter's feet, and some said: Show us another sign, that we may believe in thee as the minister of the living God, for Simon also did many signs in our presence and therefore did we follow him.

XIII. And Peter turned and saw a herring (sardine) hung in a window, and took it and said to the people: If ye now see this swimming in the water like a fish, will ye be able to believe in him whom I preach? And they said with one voice: Verily we will believe thee. Then he said -now there was a bath for swimming at hand: In thy name, O Jesu Christ, forasmuch as hitherto it is not believed in, in the sight of all these live and swim like a fish. And he cast the herring into the bath, and it lived and began to swim. And all the people saw the fish swimming, and it did not so at that hour only, lest it should be said that it was a delusion (phantasm), but he made it to swim for a long time, so that they brought much people from all quarters and showed them the herring that was made a living fish, so that certain of the people even cast bread to it; and they saw that it was whole. And seeing this, many followed Peter and believed in the Lord.

And they assembled themselves day and night unto the house of Narcissus the presbyter. And Peter discoursed unto them of the scriptures of the prophets and of those things which our Lord Jesus Christ had wrought both in word and in deeds.

XIV. But Marcellus was confirmed daily by the signs which he saw wrought by Peter through the grace of Jesus Christ which he granted unto him. And Marcellus ran upon Simon as he sat in his house in the dining chamber, and cursed him and said unto him: Thou most adverse and pestilent of men, corrupter of my soul and my house, who wouldest have made me fall away from my Lord and Saviour Christ! and laying hands on him he commanded him to be thrust out of his house. And the servants having received such licence, covered him with reproaches; some buffeted his face, others beat him with sticks, others cast stones, others emptied out vessels full of filth upon his head, even those who on his account had fled from their master and been a long time fettered; and other their fellowservants of whom he had spoken evil to their master reproached him. saying to him: Now by the will of God who hath had mercy on us and on our master, do we recompense thee with a fit reward. And Simon, shrewdly beaten and cast out of the house, ran unto the house where Peter lodged, even the house of Narcissus, and standing at the gate cried out: Lo, here am I, Simon: come thou down, Peter, and I will convict thee that thou hast believed on a man which is a Jew and a carpenter's son.

XV. And when it was told Peter that Simon had said this, Peter sent unto him a woman which had a sucking child, saying to her: Go down quickly, and thou wilt find one that seeketh me. For thee there is no need that thou answer him at all, but keep silence and hear what the child whom thou holdest shall say unto him. The woman therefore went down. Now the child whom she suckled was seven months old; and it received a man's voice and said unto Simon: O thou abhorred of God and men, and destruction of truth, and evil seed of all corruption, O fruit by nature unprofitable! but only for a short and little season shalt thou be seen, and thereafter eternal punishment is laid up for thee. Thou son of a shameless father, that never puttest forth thy roots for good but for poison, faithless generation void of all hope! thou wast not confounded when a dog reproved thee; I a child am compelled of God to speak, and not even now art thou ashamed. But even against thy will, on the sabbath day that cometh, another shall bring thee into the forum of Julius that it may be shown what manner of man thou art. Depart therefore from the gate wherein walk the feet of the holy; for thou shalt no more corrupt the innocent souls whom thou didst turn out of the way and make sad; in Christ, therefore, shall be shown thine evil nature, and thy devices shall be cut in pieces. And now speak I this last word unto thee: Jesus Christ saith to thee: Be thou stricken dumb in my name, and depart out of Rome until the sabbath that cometh. And forthwith he became dumb and his speech was bound; and he went out of Rome until the sabbath and abode in a stable. But the woman returned with the child unto Peter and told him and the rest of the brethren what the child had said unto Simon: and they magnified the Lord which had shown these things unto men.

XVI. Now when the night fell, Peter, while yet waking, beheld Jesus clad in a vesture of brightness, smiling and saying unto him: Already is much people of the brotherhood returned through me and through the signs which thou hast wrought in my name. But thou shalt have a contest of the faith upon the sabbath that cometh, and many more of the Gentiles and of the Jews shall be converted in my name unto me who was reproached and mocked and spat upon. For I will be present with thee when thou askest for signs and wonders, and thou shalt convert

many: but thou shalt have Simon opposing thee by the works of his father; yet all his works shall be shown to be charms and contrivances of sorcery. But now slack thou not, and whomsoever I shall send unto thee thou shalt establish in my name. And when it was light, he told the brethren how the Lord had appeared unto him and what he had commanded him:

XVII. [This episode, inserted most abruptly, is believed by Vouaux to have been inserted here by the compiler of the Greek original of the Vercelli Acts: but it was not composed by him, but transferred with very slight additions from the earlier part of the Acts-now lost- of which the scene was laid in Judaea. I incline to favour this view.)

But believe ye me, men and brethren, I drove this Simon out of Judaea where he did many evils with his magical charms, lodging in Judaea with a certain woman Eubula, who was of honourable estate in this world, having store of gold and pearls of no small price. Here did Simon enter in by stealth with two others like unto himself, and none of the household saw them two, but Simon only, and by means of a spell they took away all the woman's gold, and disappeared. But Eubula, when she found what was done, began to torture her household, saying: Ye have taken occasion by this man of God and spoiled me, when ye saw him entering in to me to honour a mere woman; but his name is as the name of the Lord.

As I fasted for three days and prayed that this matter should be made plain, I saw in a vision Italicus and Antulus (Antyllus?) whom I had instructed in the name of the Lord, and a boy naked and chained giving me a wheaten loaf and saying unto me: Peter, endure yet two days and thou shalt see the mighty works of God. As for all that is lost out of the house of Eubula, Simon hath used art magic and hath caused a delusion, and with two others hath stolen it away: whom thou shalt see on the third day at the ninth hour, at the gate which leadeth unto Neapolis, selling unto a goldsmith by name Agrippinus a young satyr of gold of two pound weight, having in it a precious stone. But for thee there is no need that thou touch it, lest thou be defiled; but let there be with thee some of the matron's servants, and thou shalt show them the shop of the goldsmith and depart from them. For by reason of this matter shall many believe on the name of the Lord, and all that which these men by their devices and wickedness have oft-times stolen shall be openly showed. When I heard that, I went unto Eubula and found her sitting with her clothes rent and her hair disordered, mourning; unto whom I said: Eubula, rise up from thy mourning and compose thy face and order thy hair and put on raiment befitting thee, and pray unto the Lord Jesus Christ that judgeth every soul: for he is the invisible Son of God, by whom thou must be saved, if only thou repent with thine whole heart of thy former sins: and receive thou power from him; for behold, by me the Lord saith to thee: Thou shalt find all whatsoever thou hast lost. And after thou hast received them, take thou care that he find thee, that thou mayest renounce this present world and seek for everlasting refreshment. Harken therefore unto this: Let certain of thy people keep watch at the gate that leadeth to Neapolis on the day after to-morrow at about the ninth hour, and they shall see two young men having a young satyr of gold, of two pound weight, set with gems, as a vision hath shown me: which thing they will offer for sale to one Agrippinus of the household of godliness and of the faith which is in the Lord Jesus Christ: by whom it shall be showed thee that thou shouldest believe in the living God and not on Simon the magician, the unstable devil, who hath desired that thou shouldest remain in sorrow, and thine innocent

household be tormented; who by fair words and speech only hath deceived thee, and with his mouth only spake of godliness, whereas he is wholly possessed of ungodliness. For when thou didst think to keep holy-day, and settedst up thine idol and didst veil it and set out all thine ornaments upon a table (round three-legged table), he brought in two young men whom no man of yours saw, by a magic charm, and they stole away thine ornaments and were no more seen. But his device hath had no success (place); for my God hath manifested it unto me, to the end thou shouldest not be deceived, neither perish in hell, for those sins which thou hast committed ungodly and contrary to God, who is full of all truth, and the righteous judge of quick and dead; and there is none other hope of life unto men save through him, by whom those things which thou hast lost are recovered unto thee: and now do thou gain thine own soul.

But she cast herself down before my feet, saying: O man, who thou art I know not; but him I received as a servant of God, and whatsoever he asked of me to give it unto the poor, I gave much by his hands, and beside that I did give much unto him. What hurt did I do him, that he should contrive all this against mine house? Unto whom Peter said: There is no faith to be put in words, but in acts and deeds: but we must go on with that we have begun. So I left her and went with two stewards of Eubula and came to Agrippinus and said to him: See that thou take note of these men; for to-morrow two young men will come to thee, desiring to sell thee a young satyr of gold set with jewels, which belongeth to the mistress of these: and thou shalt take it as it were to look upon it, and praise the work of the craftsman, and then when these come in, God will bring the rest to the proof. And on the next day the stewards of the matron came about the ninth hour, and also those young men, willing to sell unto Agrippinus the young satyr of gold. And they being forthwith taken, it was reported unto the matron, and she in distress of mind came to the deputy, and with a loud voice declared all that had befallen her. And when Pompeius the deputy beheld her in distress of mind, who never had come forth abroad, he forthwith rose up from the judgement seat and went unto the praetorium, and bade those men to be brought and tortured; and while they were being tormented they confessed that they did it in the service of Simon, which, said they, persuaded us thereto with money. And being tortured a long time, they confessed that all that Eubula had lost was laid up under the earth in a cave on the other side of the gate, and many other things besides. And when Pompeius heard this, he rose up to go unto the gate, with those two men, each of them bound with two chains. And lo, Simon came in at the gate, seeking them because they tarried long. And he seeth a great multitude coming, and those two bound with chains; and he understood and betook him to flight, and appeared no more in Judaea unto this day. But Eubula, when she had recovered all her goods, gave them for the service of the poor, and believed on the Lord Jesus Christ and was comforted; and despised and renounced this world, and gave unto the widows and fatherless, and clothed the poor. And after a long time she received her rest (sleep). Now these things, dearly beloved brethren, were done in Judaea, whereby he that is called the angel of Satan was driven out thence.

XVIII. Brethren, dearest and most beloved, let us fast together and pray unto the Lord. For he that drove him out thence is able also to root him out of this place: and let him grant unto us power to withstand him and his magical charms, and to prove that he is the angel of Satan.

For on the sabbath our Lord shall bring him, though he would not, unto the forum of Julius. Let us therefore bow our knees unto Christ, which heareth us, though we cry not; it is he that seeth us, though he be not seen with these eyes, yet is he in us: if we will, he will not forsake us. Let us therefore purify our souls of every evil temptation, and God will not depart from us. Yea, if we but wink with our eyes, he is present with us.

XIX. Now after these things were spoken by Peter, Marcellus also came in, and said: Peter, I have for thee cleansed mine whole house from the footsteps (traces) of Simon, and wholly done away even his wicked dust. For I took water and called upon the holy name of Jesus Christ, together with mine other servants which belong unto him, and sprinkled all my house and all the dining chambers and all the porticoes, even unto the outer gate, and said: I know that thou, Lord Jesu Christ, art pure and untouched of any uncleanness: so let mine enemy and adversary be driven out from before thy face. And now, thou blessed one, have I bidden the widows and old women to assemble unto thee in my house which is purified (MS. common), that they may pray with us. And they shall receive every one a piece of gold in the name of the ministry (service), that they may be called indeed servants of Christ. And all else is now prepared for the service. I entreat thee, therefore, O blessed Peter, consent unto their request, so that thou also pay honour unto (ornament) their prayers in my stead; let us then go and take Narcissus also, and whosoever of the brethren are here. So then Peter consented unto his simplicity, to fulfil his desire, and went forth with him and the rest of the brethren.

XX. But Peter entered in, and beheld one of the aged women, a widow, that was blind, and her daughter giving her her hand and leading her into Marcellus' house; and Peter said unto her: Come hither, mother: from this day forward Jesus giveth thee his right hand, by whom we have light unapproachable which no darkness hideth; who saith unto thee by me: Open thine eyes and see, and walk by thyself. And forthwith the widow saw Peter laying his hand upon her.

And Peter entered into the dining-hall and saw that the Gospel was being read, and he rolled up the book and said: Ye men that believe and hope in Christ, learn in what manner the holy Scripture of our Lord ought to be declared: whereof we by his grace wrote that which we could receive, though yet it appear unto you feeble, yet according to our power, even that which can be endured to be borne by (or instilled into) human flesh. We ought therefore first to know the will and the goodness of God, how that when error was everywhere spread abroad, and many thousands of men were being cast down into perdition, God was moved by his mercy to show himself in another form and in the likeness of man, concerning which neither the Jews nor we were able worthily to be enlightened. For every one of us according as he could contain the sight, saw, as he was able. Now will I expound unto you that which was newly read unto you. Our Lord, willing that I should behold his majesty in the holy mount -I, when I with the sons of Zebedee saw the brightness of his light, fell as one dead and shut mine eyes, and heard such a voice from him as I am not able to describe, and thought myself to be blinded by his brightness. And when I recovered (breathed again) a little I said within myself: Peradventure my Lord hath brought me hither that he might blind me. And I said: If this also be thy will, Lord, I resist not. And he gave me his hand and raised me up; and when I arose I saw him again in such a form as I was able to take in. As, therefore,

the merciful God, dearly beloved brethren, carried our infirmities and bare our sins (as the prophet saith: He beareth our sins and suffereth for us; but we did esteem him to be in affliction and smitten with plagues), for he is in the Father and the Father in him -he also is himself the fulness of all majesty, who hath shown unto us all his good things: he did eat and drink for our sakes, himself being neither an-hungered nor athirst; he carried and bare reproaches for our sakes, he died and rose again because of us; who both defended me when I sinned and comforted me by his greatness, and will comfort you also that ye may love him: this God who is great and small, fair and foul, young and old, seen in time and unto eternity invisible; whom the hand of man hath not held, yet is he held by his servants; whom no flesh hath seen, yet now seeth; who is the word proclaimed by the prophets and now appearing (so Gk.: Lat. not heard of but now known); not subject to suffering, but having now made trial of suffering for our sake (or like unto us); never chastised, yet now chastised; who was before the world and hath been comprehended in time; the great beginning of all principality, yet delivered over unto princes; beautiful, but among us lowly; seen of all yet foreseeing all (MS. foul of view, yet foreseeing). This Jesus ye have, brethren, the door, the light, the way, the bread, the water, the life, the resurrection, the refreshment, the pearl, the treasure, the seed, the abundance (harvest), the mustard seed, the vine, the plough, the grace, the faith, the word: he is all things and there is none other greater than he. Unto him be praise, world without end. Amen.

XXI. And when the ninth hour was fully come, they rose up to make prayer. And behold certain widows, of the aged, unknown to Peter, which sat there, being blind and not believing, cried out, saying unto Peter: We sit together here, O Peter, hoping and believing in Christ Jesus: as therefore thou hast made one of us to see, we entreat thee, lord Peter, grant unto us also his mercy and pity. But Peter said to them: If there be in you the faith that is in Christ, if it be firm in you, then perceive in your mind that which ye see not with your eyes, and though your ears are closed, yet let them be open in your mind within you. These eyes shall again be shut, seeing nought but men and oxen and dumb beasts and stones and sticks; but not every eye seeth Jesus Christ. Yet now, Lord, let thy sweet and holy name succour these persons; do thou touch their eyes; for thou art able -that these may see with their eyes.

And when all had prayed, the hall wherein they were shone as when it lighteneth, even with such a light as cometh in the clouds, yet not such a light as that of the daytime, but unspeakable, invisible, such as no man can describe, even such that we were beside ourselves with bewilderment, calling on the Lord and saying: Have mercy, Lord, upon us thy servants: what we are able to bear, that, Lord, give thou us; for this we can neither see nor endure. And as we lay there, only those widows stood up which were blind; and the bright light which appeared unto us entered into their eyes and made them to see. Unto whom Peter said: Tell us what ye saw. And they said: We saw an old man of such comeliness as we are not able to declare to thee; but others said: We saw a young man; and others: We saw a boy touching our eyes delicately, and so were our eyes opened. Peter therefore magnified the Lord, saying: Thou only art the Lord God, and of what lips have we need to give thee due praise? and how can we give thee thanks according to thy mercy? Therefore, brethren, as I told you but a little

while since, God that is constant is greater than our thoughts, even as we have learned of these aged widows, how that they beheld the Lord in divers forms.

XXII. And having exhorted them all to think upon (understand) the Lord with their whole heart, he began together with Marcellus and the rest of the brethren to minister unto the virgins of the Lord, and to rest until the morning.

Unto whom Marcellus said: Ye holy and inviolate virgins of the Lord, hearken: Ye have a place to abide in, for these things that are called mine, whose are they save yours? depart not hence, but refresh yourselves: for upon the sabbath which cometh, even to-morrow, Simon hath a controversy with Peter the holy one of God: for as the Lord hath ever been with him, lo will Christ the Lord now stand for him as his apostle. For Peter hath continued tasting nothing, but fasting yet a day, that he may overcome the wicked adversary and persecutor of the Lord's truth. For lo, my young men are come announcing that they have seen scaffolds being set up in the forum, and much people saying: To-morrow at daybreak two Jews are to contend here concerning the teaching (?) of God. Now therefore let us watch until the morning, praying and beseeching our Lord Jesus Christ to hear our prayers on behalf of Peter.

And Marcellus turned to sleep for a short space, and awoke and said unto Peter: O Peter, thou apostle of Christ, let us go boldly unto that which lieth before us. For just now when I turned myself to sleep for a little, I beheld thee sitting in a high place and before thee a great multitude, and a woman exceeding foul, in sight like an Ethiopian, not an Egyptian, but altogether black and filthy, clothed in rags, and with an iron collar about her neck and chains upon her hands and feet, dancing. And when thou sawest me thou saidst to me with a loud voice: Marcellus the whole power of Simon and of his God is this woman that danceth; do thou behead her. And I said to thee: Brother Peter, I am a senator of a high race, and I have never defiled my hands, neither killed so much as a sparrow at any time. And thou hearing it didst begin to cry out yet more: Come thou, our true sword, Jesu Christ. and cut not off only the head of this devil, but hew all her limbs in pieces in the sight of all these Whom I have approved in thy service. And immediately one like unto thee, O Peter, having a sword, hewed her in pieces: so that I looked earnestly upon you both, both on thee and on him that cut in pieces that devil, and marvelled greatly to see how alike ye were. And I awaked, and have told unto thee these signs of Christ. And when Peter heard it he was the more filled with courage, for that Marcellus had seen these things, knowing that the Lord alway careth for his own. And being joyful and refreshed by these words, he rose up to go unto the forum.

XXIII. Now the brethren were gathered together, and all that were in Rome, and took places every one for a piece of gold: there came together also the senators and the prefects and those in authority. And Peter came and stood in the midst, and all cried out: Show us, O Peter, who is thy God and what is his greatness which hath given thee confidence. Begrudge not the Romans; they are lovers of the gods. We have had proof of Simon, let us have it of thee; convince us, both of you, whom we ought truly to believe. And as they said these things, Simon also came in, and standing in trouble of mind at Peter's side, at first he looked at him.

And after long silence Peter said: Ye men of Rome, be ye true judges unto us, for I say that I have believed on the living and true God; and I promise to give you proofs of him, which are

known unto me, as many among you also can bear witness. For ye see that this man is now rebuked and silent, knowing that I drove him out of Judaea because of the deceits which he practised upon Eubula, an honourable and simple woman, by his art magic; and being driven out from thence, he is come hither, thinking to escape notice among you; and lo, he standeth face to face with me. Say now, Simon, didst thou not at Jerusalem fall at my feet and Paul's, when thou sawest the healings that were wrought by our hands, and say: I pray you take of me a payment as much as ye will, that I may be able to lay hands on men and do such mighty works? And we when we heard it cursed thee, saying: Dost thou think to tempt us as if we desired to possess money? And now, fearest thou not at all? My name is Peter, because the Lord Christ vouchsafed to call me 'prepared for all things': for I trust in the living God by whom I shall put down thy sorceries. Now let him do in your presence the wonders which he did aforetime: and what I have now said of him, will ye not believe it?

But Simon said: Thou presumest to speak of Jesus of Nazareth, the son of a carpenter, and a carpenter himself, whose birth is recorded (or whose race dwelleth) in Judaea. Hear thou, Peter: the Romans have understanding: they are no fools. And he turned to the people and said: Ye men of Rome, is God born? is he crucified? he that hath a master is no God. And when he so spake, many said: Thou sayest well, Simon.

XXIV. But Peter said: Anathema upon thy words against (or in) Christ! Presumest thou to speak thus, whereas the prophet saith of him: Who shall declare his generation? And another prophet saith: And we saw him and he had no beauty nor comeliness. And: In the last times shall a child be born of the Holy Ghost: his mother knoweth not a man, neither doth any man say that he is his father. And again he saith: She hath brought forth and not brought forth. [From the apocryphal Ezekiel (lost)] And again: Is it a small thing for you to weary men (lit. Is it a small thing that ye make a contest for men)? Behold, a virgin shall conceive in the womb. And another prophet saith, honouring the Father: Neither did we hear her voice, neither did a midwife come in. [From the Ascension of Isaiah, xi. 14] Another prophet saith: Born not of the womb of a woman, but from a heavenly place came he down. And: A stone was cut out without hands, and smote all the kingdoms. And: The stone which the builders rejected, the same is become the head of the corner; and he calleth him a stone elect, precious. And again a prophet saith concerning him: And behold, I saw one like the Son of man coming upon a cloud. And what more? O ye men of Rome, if ye knew the Scriptures of the prophets, I would expound all unto you: by which Scriptures it was necessary that this should be spoken in a mystery, and that the kingdom of God should be perfected. But these things shall be opened unto you hereafter. Now turn I unto thee, Simon: do thou some one thing of those wherewith thou didst before deceive them, and I will bring it to nought through my Lord Jesus Christ. And Simon plucked up his boldness and said: If the prefect allow it (prepare yourselves and delay not for my sake).

XXV. But the prefect desired to show patience unto both, that he might not appear to do aught unjustly. And the prefect put forward one of his servants and said thus unto Simon: Take this man and deliver him to death. And to Peter he said: And do thou revive him. And unto the people the prefect said: It is now for you to judge whether of these two is acceptable

unto God, he that killeth or he that maketh alive. And straightway Simon spake in the ear of the lad and made him speechless, and he died.

And as there began to be a murmuring among the people, one of the widows who were nourished (refreshed) in Marcellus' house, standing behind the multitude, cried out: O Peter, servant of God, my son is dead, the only one that I had. And the people made place for her and led her unto Peter: and she cast herself down at his feet, saying: I had one only son, which with his hands (shoulders) furnished me with nourishment: he raised me up, he carried me: now that he is dead, who shall reach me a hand? Unto whom Peter said: Go, with these for witness, and bring hither thy son, that they may see and be able to believe that by the power of God he is raised, and that this man (Simon) may behold it and fail (or, and she when she saw him, fell down). And Peter said to the young men: We have need of some young men, and, moreover, of such as will believe. And forthwith thirty young men arose, which were prepared to carry her or to bring thither her son that was dead. And whereas the widow was hardly returned to herself, the young men took her up; and she was crying out and saying: Lo, my son, the servant of Christ hath sent unto thee: tearing her hair and her face. Now the young men which were come examined (Gk. apparently, held) the lad's nostrils to see whether he were indeed dead; and seeing that he was dead of a truth, they had compassion on the old woman and said: If thou so will, mother, and hast confidence in the God of Peter, we will take him up and carry him thither that he may raise him up and restore him unto thee.

XXVI. And as they said these things, the prefect (in the forum, Lat.), looking earnestly upon Peter (said: What sayest thou Peter?) Behold my lad is dead, who also is dear unto the emperor, and I spared him not, though I had with me other young men; but I desired rather to make trial (tempt) of thee and of the God whom thou (preachest), whether ye be true, and therefore I would have this lad die. And Peter said: God is not tempted nor proved, O Agrippa, but if he be loved and entreated he heareth them that are worthy. But since now my God and Lord Jesus Christ is tempted among you, who hath done so great signs and wonders by my hands to turn you from your sins -now also in the sight of all do thou, Lord, at my word, by thy power raise up him whom Simon hath slain by touching him. And Peter said unto the master of the lad: Go, take hold on his right hand, and thou shalt have him alive and walking with thee. And Agrippa the prefect ran and went to the lad and took his hand and raised him up. And all the multitude seeing it cried: One is the God, one is the God of Peter.

XXVII. In the meanwhile the widow's son also was brought upon a bed by the young men, and the people made way for them and brought them unto Peter. And Peter lifted up his eyes unto heaven and stretched forth his hands and said: O holy Father of thy Son Jesus Christ. who hast granted us thy power, that we may through thee ask and obtain, and despise all that is in the world, and follow thee only, who art seen of few and wouldest be known of many: shine thou about us, Lord, enlighten us, appear thou, raise up the son of this aged widow, which cannot help herself without her son. And I, repeating the word of Christ my Lord, say unto thee: Young man, arise and walk with thy mother so long as thou canst do her good; and thereafter shalt thou serve me after a higher sort, ministering in the lot of a deacon of the bishop (or, and of a bishop). And immediately the dead man rose up, and the multitudes saw

it and marvelled, and the people cried out: Thou art God the Saviour, thou, the God of Peter, the invisible God, the Saviour. And they spake among themselves, marvelling indeed at the power of a man that called upon his Lord with a word; and they received it unto sanctification.

XXVIII. The fame of it therefore being spread throughout the city, there came the mother of a certain senator, and cast herself into the midst of the people, and fell at Peter's feet, saying: I have learned from my people that thou art a servant of the merciful God, and dost impart his grace unto all them that desire this light. Impart therefore the light unto my son, for I know that thou begrudgest none; turn not away from a matron that entreateth thee. Unto whom Peter said: Wilt thou believe on my God, by whom thy son shall be raised? And the mother said with a loud voice, weeping: I believe, O Peter, I believe! and all the people cried out: Grant the mother her son. But Peter said: Let him be brought hither before all these. And Peter turned himself to the people and said: Ye men of Rome, I also am one of yourselves, and bear a man's body and am a sinner, but have obtained mercy: look not therefore upon me as though I did by mine own power that which I do, but by the power of my Lord Jesus Christ, who is the judge of quick and dead. In him do I believe and by him am I sent, and have confidence when I call upon him to raise the dead. Go thou therefore also, O woman, and cause thy son to be brought hither and to rise again. And the woman passed through the midst of the people and went into the street, running, with great joy, and believing in her mind she came unto her house, and by means of her young men she took him up and came unto the forum. Now she bade the young men put caps [pilei, a sign that they were now freed.] on their heads, and to walk before the bier, and all that she had determined to burn upon the body of her son to be borne before his bier; and when Peter saw it he had compassion upon the dead body and upon her. And she came unto the multitude, while all bewailed her; and a great crowd of senators and matrons followed after, to behold the wonderful works of God: for this Nicostratus which was dead was exceeding noble and beloved of the senate. And they brought him and set him down before Peter. And Peter called for silence, and with a loud voice said: Ye men of Rome, let there now be a just judgement betwixt me and Simon; and judge ye whether of us two believeth in the living God, he or I. Let him raise up the body that lieth here, and believe in him as the angel of God. But if he be not able, and I call upon my God and restore the son alive unto his mother, then believe ye that this man is a sorcerer and a deceiver, which is entertained among you. And when all they heard these things, they thought that it was right which Peter had spoken, and they encouraged Simon, saying: Now, if there be aught in thee, show it openly! either overcome, or thou shalt be overcome! (or, convince us, or thou shalt be convicted). Why standest thou still? Come, begin! But Simon, when he saw them all instant with him, stood silent; and thereafter, when he saw the people silent and looking upon him, Simon cried out, saying: Ye men of Rome, if ye behold the dead man arise, will ye cast Peter out of the city? And all the people said: We will not only cast him out, but on the very instant will we burn him with fire.

Then Simon went to the head of the dead man and stooped down and thrice raised himself up (or, and said thrice: Raise thyself), and showed the people that he (the dead) lifted his head and moved it, and opened his eyes and bowed himself a little unto Simon. And straightway

they began to ask for wood and torches, wherewith to burn Peter. But Peter receiving strength of Christ, lifted up his voice and said unto them that cried out against him: Now see I, ye people of Rome, that ye are -I must not say fools and vain, so long as your eyes and your ears and your hearts are blinded. How long shall your understanding be darkened? see ye not that ye are bewitched, supposing that a dead man is raised, who hath not lifted himself up? It would have sufficed me, ye men of Rome, to hold my peace and die without speaking, and to leave you among the deceits of this world; but I have the chastisement of fire unquenchable before mine eyes. If therefore it seem good unto you, let the dead man speak, let him arise if he liveth, let him loose his jaw that is bound, with his hands, let him call upon his mother, let him say unto you that cry out: Wherefore cry ye? let him beckon unto us with his hand. If now ye would see that he is dead, and yourselves bewitched, let this man depart from the bier, who hath persuaded you to depart from Christ, and ye shall see that the dead man is such as ye saw him brought hither.

But Agrippa the prefect had no longer patience, but thrust away Simon with his own hands, and again the dead man lay as he was before. And the people were enraged, and turned away from the sorcery of Simon and began to cry out: Hearken, O Caesar! if now the dead riseth not, let Simon burn instead of Peter, for verily he hath blinded us. But Peter stretched forth his hand and said: O men of Rome, have patience! I say not unto you that if the lad be raised Simon shall burn; for if I say it, ye will do it. The people cried out: Against thy will, Peter, we will do it. Unto whom Peter said: If ye continue in this mind the lad shall not arise: for we know not to render evil for evil, but we have learned to love our enemies and pray for our persecutors. For if even this man can repent, it were better; for God will not remember evil. Let him come, therefore, into the light of Christ; but if he cannot, let him possess the part of his father the devil, but let not your hands be defiled. And when he had thus spoken unto the people, he went unto the lad, and before he raised him, he said to his mother: These young men whom thou hast set free in the honour of thy son, can yet serve their God when he liveth, being free; for I know that the soul of some is hurt if they shall see thy son arise and know that these shall yet be in bondage: but let them all continue free and receive their sustenance as they did before, for thy son is about to rise again; and let them be with him. And Peter looked long upon her, to see her thoughts. And the mother of the lad said: What other can I do? therefore before the prefect I say: whatsoever I was minded to burn upon the body of my son, let them possess it. And Peter said: Let the residue be distributed unto the widows. Then Peter rejoiced in soul and said in the spirit: O Lord that art merciful, Jesu Christ, show thyself unto thy Peter that calleth upon thee like as thou hast always shown him mercy and loving-kindness: and in the presence of all these which have obtained freedom, that these may become thy servants, let Nicostratus now arise. And Peter touched the lad's side and said: Arise. And the lad arose and put off his grave clothes and sat up and loosed his jaw, and asked for other raiment; and he came down from the bier and said unto Peter: I pray thee, O man of God, let us go unto our Lord Christ whom I saw speaking with me; who also showed me unto thee and said to thee: Bring him hither unto me, for he is mine. And when Peter heard this of the lad, he was strengthened yet more in soul by the help of the Lord; and Peter said unto the people: Ye men of Rome, it is thus that the dead are raised up, thus do they converse, thus do they arise and walk, and live so long time as God willeth. Now therefore,

ye that have come together unto the sight, if ye turn not from these your evil ways, and from all your gods that are made with hands, and from all uncleanness and concupiscence, receive fellowship with Christ, believing, that ye may obtain everlasting life.

XXIX. And in the same hour they worshipped him as a God, falling down at his feet, and the sick whom they had at home, that he might heal them.

But the prefect seeing that so great a multitude waited upon Peter, signified to Peter that he should withdraw himself: and Peter told the people to come unto Marcellus' house. But the mother of the lad besought Peter to set foot in her house. But Peter had appointed to be with Marcellus on the Lord's day, to see the widows even as Marcellus had promised, to minister unto them with his own hands. The lad therefore that was risen again said: I depart not from Peter. And his mother, glad and rejoicing, went unto her own house. And on the next day after the sabbath she came to Marcellus' house bringing unto Peter two thousand pieces of gold, and saying unto Peter: Divide these among the virgins of Christ which serve him. But the lad that was risen from the dead, when he saw that he had given nothing to any man, went home and opened the press and himself offered four thousand pieces of gold, saying unto Peter: Lo, I also which was raised, offer a double offering, and myself also from this day forward as a speaking sacrifice unto God.

Here begins the original Greek text as preserved in one of our two manuscripts (that at Mt. Athos). The second (Patmos) manuscript begins, as do the versions, at ch. xxxiii. The Greek and not the Latin is followed in the translation.

XXX. Now on the Lord's day as Peter discoursed unto the brethren and exhorted them unto the faith of Christ, there being present many of the senate and many knights and rich women and matrons, and being confirmed in the faith, one woman that was there, exceeding rich, which was surnamed Chryse because every vessel of hers was of gold -for from her birth she never used a vessel of silver or glass, but golden ones only- said unto Peter: Peter, thou servant of God, he whom thou callest God appeared unto me in a dream and said: Chryse, carry thou unto Peter my minister ten thousand pieces of gold; for thou owest them to him. I have therefore brought them, fearing lest some harm should be done me by him that appeared unto me, which also departed unto heaven. And so saying, she laid down the money and departed. And Peter seeing it glorified the Lord, for that they that were in need should be refreshed. Certain, therefore, of them that were there said unto him: Peter, hast thou not done ill to receive the money of her? for she is ill spoken of throughout all Rome for fornication, and because she keepeth not to one husband, yea, she even hath to do with the young men of her house. Be not therefore a partner with the table of Chryse, but let that which came from her be returned unto her. But Peter hearing it laughed and said to the brethren: What this woman is in the rest of her way of life, I know not, but in that I have received this money, I did it not foolishly; for she did pay it as a debtor unto Christ, and giveth it unto the servants of Christ: for he himself hath provided for them.

XXXI. And they brought unto him also the sick on the sabbath, beseeching that they might recover of their diseases. And many were healed that were sick of the palsy, and the gout, and

fevers tertian and quartan, and of every disease of the body were they healed, believing in the name of Jesus Christ, and very many were added every day unto the grace of the Lord.

But Simon the magician, after a few days were past, promised the multitude to convict Peter that he believed not in the true God but was deceived. And when he did many lying wonders, they that were firm in the faith derided him. For in diningchambers he made certain spirits enter in, which were only an appearance, and not existing in truth. And what should I more say? though he had oft-times been convicted of sorcery, he made lame men seem whole for a little space, and blind likewise, and once he appeared to make many dead to live and move, as he did with Nicostratus (Gk. Stratonicus). But Peter followed him throughout and convicted him always unto the beholders: and when he now made a sorry figure and was derided by the people of Rome and disbelieved for that he never succeeded in the things which he promised to perform, being in such a plight at last he said to them: Men of Rome, ye think now that Peter hath prevailed over me, as more powerful, and ye pay more heed to him: ye are deceived. For to-morrow I shall forsake you, godless and impious that ye are, and fly up unto God whose Power I am, though I am become weak. Whereas, then, ye have fallen, I am He that standeth, and I shall go up to my Father and say unto him: Me also, even thy son that standeth, have they desired to pull down; but I consented not unto them, and am returned back unto myself.

XXXII. And already on the morrow a great multitude assembled at the Sacred Way to see him flying. And Peter came unto the place, having seen a vision (or, to see the sight), that he might convict him in this also; for when Simon entered into Rome, he amazed the multitudes by flying: but Peter that convicted him was then not yet living at Rome: which city he thus deceived by illusion, so that some were carried away by him (amazed at him).

So then this man standing on an high place beheld Peter and began to say: Peter, at this time when I am going up before all this people that behold me, I say unto thee: If thy God is able, whom the Jews put to death, and stoned you that were chosen of him, let him show that faith in him is faith in God, and let it appear at this time, if it be worthy of God. For I, ascending up, will show myself unto all this multitude, who I am. And behold when he was lifted up on high, and all beheld him raised up above all Rome and the temples thereof and the mountains, the faithful looked toward Peter. And Peter seeing the strangeness of the sight cried unto the Lord Jesus Christ: If thou suffer this man to accomplish that which he hath set about, now will all they that have believed on thee be offended, and the signs and wonders which thou hast given them through me will not be believed: hasten thy grace, O Lord, and let him fall from the height and be disabled; and let him not die but be brought to nought, and break his leg in three places. And he fell from the height and brake his leg in three places. Then every man cast stones at him and went away home, and thenceforth believed Peter.

But one of the friends of Simon came quickly out of the way (or arrived from a journey), Gemellus by name, of whom Simon had received much money, having a Greek woman to wife, and saw him that he had broken his leg, and said: O Simon, if the Power of God is broken to pieces, shall not that God whose Power thou art, himself be blinded? Gemellus therefore also ran and followed Peter, saying unto him: I also would be of them that believe

on Christ. And Peter said: Is there any that grudgeth it, my brother? come thou and sit with us.

But Simon in his affliction found some to carry him by night on a bed from Rome unto Aricia; and he abode there a space, and was brought thence unto Terracina to one Castor that was banished from Rome upon an accusation of sorcery. And there he was sorely cut (Lat. by two physicians), and so Simon the angel of Satan came to his end.

[Here the Martyrdom proper begins in the Patmos MS. and the versions.]

XXXIII. Now Peter was in Rome rejoicing in the Lord with the brethren, and giving thanks night and day for the multitude which was brought daily unto the holy name by the grace of the Lord. And there were gathered also unto Peter the concubines of Agrippa the prefect, being four, Agrippina and Nicaria and Euphemia and Doris; and they, hearing the word concerning chastity and all the oracles of the Lord, were smitten in their souls, and agreeing together to remain pure from the bed of Agrippa they were vexed by him.

Now as Agrippa was perplexed and grieved concerning them -and he loved them greatly- he observed and sent men privily to see whither they went, and found that they went unto Peter. He said therefore unto them when they returned: That Christian hath taught you to have no dealings with me: know ye that I will both destroy you, and burn him alive. They, then, endured to suffer all manner of evil at Agrippa's hand, if only they might not suffer the passion of love, being strengthened by the might of Jesus.

XXXIV. And a certain woman which was exceeding beautiful, the wife of Albinus, Caesar's friend, by name Xanthippe, came, she also, unto Peter, with the rest of the matrons, and withdrew herself, she also, from Albinus. He therefore being mad, and loving Xanthippe, and marvelling that she would not sleep even upon the same bed with him, raged like a wild beast and would have dispatched Peter; for he knew that he was the cause of her separating from his bed. Many other women also, loving the word of chastity, separated themselves from their husbands, because they desired them to worship God in sobriety and cleanness. And whereas there was great trouble in Rome, Albinus made known his state unto Agrippa, saying to him: Either do thou avenge me of Peter that hath withdrawn my wife, or I will avenge myself. And Agrippa said: I have suffered the same at his hand, for he hath withdrawn my concubines. And Albinus said unto him: Why then tarriest thou, Agrippa? let us find him and put him to death for a dealer in curious arts, that we may have our wives again, and avenge them also which are not able to put him to death, whose wives also he hath parted from them.

XXXV. And as they considered these things, Xanthippe took knowledge of the counsel of her husband with Agrippa, and sent and showed Peter, that he might depart from Rome. And the rest of the brethren, together with Marcellus, besought him to depart. But Peter said unto them: Shall we be runaways, brethren? and they said to him: Nay, but that thou mayest yet be able to serve the Lord. And he obeyed the brethren's voice and went forth alone, saying: Let none of you come forth with me, but I will go forth alone, having changed the fashion of mine apparel. And as he went forth of the city, he saw the Lord entering into Rome. And when he saw him, he said: Lord, whither goest thou thus (or here)? And the Lord said unto

him: I go into Rome to be crucified. And Peter said unto him: Lord, art thou (being) crucified again? He said unto him: Yea, Peter, I am (being) crucified again. And Peter came to himself: and having beheld the Lord ascending up into heaven, he returned to Rome, rejoicing, and glorifying the Lord, for that he said: I am being crucified: the which was about to befall Peter.

XXXVI. He went up therefore again unto the brethren, and told them that which had been seen by him: and they lamented in soul, weeping and saying: We beseech thee, Peter, take thought for us that are young. And Peter said unto them: If it be the Lord's will, it cometh to pass, even if we will it not; but for you, the Lord is able to stablish you in his faith, and will found you therein and make you spread abroad, whom he himself hath planted, that ye also may plant others through him. But I, so long as the Lord will that I be in the flesh, resist not; and again if he take me to him I rejoice and am glad.

And while Peter thus spake, and all the brethren wept, behold four soldiers took him and led him unto Agrippa. And he in his madness (disease) commanded him to be crucified on an accusation of godlessness.

The whole multitude of the brethren therefore ran together, both of rich and poor, orphans and widows, weak and strong, desiring to see and to rescue Peter, while the people shouted with one voice, and would not be silenced: What wrong hath Peter done, O Agrippa? Wherein hath he hurt thee? tell the Romans! And others said: We fear lest if this man die, his Lord destroy us all.

And Peter when he came unto the place stilled the people and said: Ye men that are soldiers of Christ! ye men that hope in Christ! remember the signs and wonders which ye have seen wrought through me, remember the compassion of God, how many cures he hath wrought for you. Wait for him that cometh and shall reward every man according to his doings. And now be ye not bitter against Agrippa; for he is the minister of his father's working. And this cometh to pass at all events, for the Lord hath manifested unto me that which befalleth. But why delay I and draw not near unto the cross?

XXXVII. And having approached and standing by the cross he began to say: O name of the cross, thou hidden mystery! O grace ineffable that is pronounced in the name of the cross! O nature of man, that cannot be separated from God! O love (friendship) unspeakable and inseparable, that cannot be shown forth by unclean lips! I seize thee now, I that am at the end of my delivery hence (or, of my coming hither). I will declare thee, what thou art: I will not keep silence of the mystery of the cross which of old was shut and hidden from my soul. Let not the cross be unto you which hope in Christ, this which appeareth: for it is another thing, different from that which appeareth, even this passion which is according to that of Christ. And now above all, because ye that can hear are able to hear it of me, that am at the last and final hour of my life, hearken: Separate your souls from every thing that is of the senses, from every thing that appeareth, and does not exist in truth. Blind these eyes of yours, close these ears of yours, put away your doings that are seen; and ye shall perceive that which concerneth Christ, and the whole mystery of your salvation: and let thus much be said unto you that hear, as if it had not been spoken. But now it is time for thee, Peter, to deliver up thy body unto them that take it. Receive it then, ye unto whom it belongeth. I beseech you the executioners,

crucify me thus, with the head downward and not otherwise: and the reason wherefore, I will tell unto them that hear.

XXXVIII. And when they had hanged him up after the manner he desired, he began again to say: Ye men unto whom it belongeth to hear, hearken to that which I shall declare unto you at this especial time as I hang here. Learn ye the mystery of all nature, and the beginning of all things, what it was. For the first man, whose race I bear in mine appearance (or, of the race of whom I bear the likeness), fell (was borne) head downwards, and showed forth a manner of birth such as was not heretofore: for it was dead, having no motion. He, then, being pulled down -who also cast his first state down upon the earth- established this whole disposition of all things, being hanged up an image of the creation (Gk. vocation) wherein he made the things of the right hand into left hand and the left hand into right hand, and changed about all the marks of their nature, so that he thought those things that were not fair to be fair, and those that were in truth evil, to be good. Concerning which the Lord saith in a mystery: Unless ye make the things of the right hand as those of the left, and those of the left as those of the right, and those that are above as those below, and those that are behind as those that are before, ye shall not have knowledge of the kingdom.

This thought, therefore, have I declared unto you; and the figure wherein ye now see me hanging is the representation of that man that first came unto birth. Ye therefore, my beloved, and ye that hear me and that shall hear, ought to cease from your former error and return back again. For it is right to mount upon the cross of Christ, who is the word stretched out, the one and only, of whom the spirit saith: For what else is Christ, but the word, the sound of God? So that the word is the upright beam whereon I am crucified. And the sound is that which crosseth it, the nature of man. And the nail which holdeth the cross-tree unto the upright in the midst thereof is the conversion and repentance of man.

XXXIX. Now whereas thou hast made known and revealed these things unto me, O word of life, called now by me wood (or, word called now by me the tree of life), I give thee thanks, not with these lips that are nailed unto the cross, nor with this tongue by which truth and falsehood issue forth, nor with this word which cometh forth by means of art whose nature is material, but with that voice do I give thee thanks, O King, which is perceived (understood) in silence, which is not heard openly, which proceedeth not forth by organs of the body, which goeth not into ears of flesh, which is not heard of corruptible substance, which existeth not in the world, neither is sent forth upon earth, nor written in books, which is owned by one and not by another: but with this, O Jesu Christ, do I give thee thanks, with the silence of a voice, wherewith the spirit that is in me loveth thee, speaketh unto thee, seeth thee, and beseecheth thee. Thou art perceived of the spirit only, thou art unto me father, thou my mother, thou my brother, thou my friend, thou my bondsman, thou my steward: thou art the All and the All is in thee: and thou Art, and there is nought else that is save thee only.

Unto him therefore do ye also, brethren, flee, and if ye learn that in him alone ye exist, ye shall obtain those things whereof he saith unto you: 'which neither eye hath seen nor ear heard, neither have they entered into the heart of man.' We ask, therefore, for that which thou hast promised to give unto us, O thou undefiled Jesu. We praise thee, we give thee thanks,

and confess to thee, glorifying thee, even we men that are yet without strength, for thou art God alone, and none other: to whom be glory now and unto all ages. Amen.

XL. And when the multitude that stood by pronounced the Amen with a great sound, together with the Amen Peter gave up his spirit unto the Lord.

And Marcellus not asking leave of any, for it was not possible, when he saw that Peter had given up the ghost, took him down from the cross with his own hands and washed him in milk and wine: and cut fine seven minae of mastic, and of myrrh and aloes and indian leaf other fifty, and perfumed (embalmed) his body and filled a coffin of marble of great price with Attic honey and laid it in his own tomb.

But Peter by night appeared unto Marcellus and said: Marcellus, hast thou heard that the Lord saith: Let the dead be buried of their own dead? And when Marcellus said: Yea, Peter said to him: That, then, which thou hast spent on the dead, thou hast lost: for thou being alive hast like a dead man cared for the dead. And Marcellus awoke and told the brethren of the appearing of Peter: and he was with them that had been stablished in the faith of Christ by Peter, himself also being stablished yet more until the coming of Paul unto Rome.

XLI. [This last chapter, and the last sentence of XL, are thought by Vouaux to be an addition by the author of i-iii, in other words by the compiler of the Greek original of the Vercelli Acts.]

But Nero, learning thereafter that Peter was departed out of this life, blamed the prefect Agrippa, because he had been put to death without his knowledge; for he desired to punish him more sorely and with greater torment, because Peter had made disciples of certain of them that served him, and had caused them to depart from him: so that he was very wrathful and for a long season spake not unto Agrippa: for he sought to destroy all them that had been made disciples by Peter. And he beheld by night one that scourged him and said unto him: Nero, thou canst not now persecute nor destroy the servants of Christ: refrain therefore thine hands from them. And so Nero, being greatly affrighted by such a vision, abstained from harming the disciples at that time when Peter also departed this life.

And thenceforth the brethren were rejoicing with one mind and exulting in the Lord, glorifying the God and Saviour (Father?) of our Lord Jesus Christ with the Holy Ghost, unto whom be glory, world without end. Amen.

The Acts of Peter and Andrew

1 When Andrew left the city of the man-eaters, a cloud of light took him up and carried him to the mountain where Peter and Matthias and Alexander and Rufus were sitting. And Peter said: Have you prospered Yes, he said, but they did me much hurt. Come then, said Peter, and rest awhile from your labours.

2 And Jesus appeared in the form of a little child and greeted them, and told them to go to the city of the barbarians, and promised to be with them, and left them.

3 So the four set out. And when they were near the city Andrew asked Peter: Do many troubles await us here 'I do not know, but here is an old man sowing. Let us ask him for bread; if he gives it us, we shall know that we are not to be troubled but if he says, I have none, troubles await us.' They greeted him and asked accordingly. He said: If you will look after my plough and oxen I will fetch you bread . . . ' Are they your oxen' 'No, I have hired them.' And he went off.

4 Peter took off his cloak and garment and said: It is no time for us to be idle, especially as the old man is working for us; and he took the plough and began to sow. Andrew protested and took it from him and sowed, and blessed the seed as he sowed. And Rufus and Alexander and Matthias, going on the right, said; Let the sweet dew and the fair wind come and rest on this field. And the seed sprang up and the corn ripened.

5 When the farmer returned with the bread and saw the ripe corn he worshipped them as gods. But they told him who they were, and Peter gave him the Commandments . . . He said: I will leave all and follow you. ' Not so, but go to the city, return your oxen to the owner, and tell your wife and children and prepare us a lodging;

6 He took a sheaf, hung it on his staff. and went off. The people asked where he got the corn, for it was the time of sowing, but he hastened home.

7 The chief men of the city heard of it and sent for him and made him tell his story.

8 And the devil entered them and they said: Alas! these are of the twelve Galilaeans who go about separating men from their wives; What are we to do?

9 One of them said: I can keep them out of the city 'How' 'They hate all women, and specially unchaste ones: let us put a naked wanton in the gate, and they will see her and flee.' So they did.

10 The apostles perceived the snare by the spirit, and Andrew said: Bid me, and I will chastise her. Peter said: Do as you will. Andrew prayed, and Michael was sent to catch her up by the hair and suspend her till they had passed.

11 And she cried out, cursing the men of the city and praying for pardon.

12 And many believed at her word and worshipped the apostles, and they did many cures, and all praised God.

13 There was a rich man named Onesiphorus who said: If I believe, shall I be able to do wonders Andrew said: Yes, if you forsake your wife and all your possessions. He was angry and put his garment about Andrew's neck and began to beat him, saying: You are a wizard, why should I do so

14 Peter saw it and told him to leave off. He said: I see you are wiser than he. What do you say Peter said: I tell you this: it is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God. Onesiphorus was yet more angry and took his garment off Andrew's neck and cast it on Peter's and haled him along, saying: You are worse than the other. If you show me this sign, I and the whole city will believe but if not you shall be punished.

15 Peter was troubled and stood and prayed: Lord, help us at this hour, for thou hast entrapped us by thy words.

16 The Saviour appeared in the form of a boy of twelve years, wearing a linen garment 'smooth within and without', and said; Fear not: let the needle and the camel be brought. There was a huckster in the town who had been converted by Philip; and he heard of it, and looked for a needle with a large eye, but Peter said: Nothing is impossible with God rather bring a needle with a small eye.

17 When it was brought, Peter saw a camel coming and stuck the needle in the ground and cried: In the name of Jesus Christ crucified under Pontius Pilate I command thee, camel, to go through the eye of the needle. The eye opened like a gate and the camel passed through; and yet again, at Peter's bidding.

18 Onesiphorus said: You are a great sorcerer: but I shall not believe unless I may send for a needle and a camel. And he said secretly to a servant: Bring a camel and a needle, and find a defiled woman and some swine's flesh and bring them too. And Peter heard it in the spirit and said: O slow to believe, bring your camel and woman and needle and flesh.

19 When they were brought Peter stuck the needle in the ground, with the flesh, the woman was on the camel. He commanded it as before, and the camel went through, and back again.

20 Onesiphorus cried out, convinced and said: Listen. I have lands and vineyards and 27 litrae of gold and 50 of silver, and many slaves: I will give my goods to the poor and free my slaves if I may do a wonders like you. Peter said: If you believe, you shall.

21 Yet he was afraid he might not be able, because he was not baptized, but a voice came: Let him do what he will. So Onesiphorus stood before the needle and camel and commanded it to go through and it went as far as the neck and stopped. And he asked why. 'Because you are not yet baptized.' He was content, and the apostles went to his house, and 1,000 souls were baptized that night.

22 Next day the woman that was hung in the air said: Alas that I am not worthy to believe like the rest! I will give all my goods to the poor and my house for a monastery of virgins. Peter heard it and went out to her and at his word she was let down unhurt, and gave him for the poor 4 litrae of gold and much raiment and her house for a monastery of virgins.

23 And the apostles consecrated a church and ordained clergy and committed the people to God.

Acts of the Holy Apostles Peter and Paul

It came to pass, after Paul went out of the island Gaudomeleta, that he came to Italy; and it was heard of by the Jews who were in Rome, the elder of the cities, that Paul demanded to come to Cæsar. Having fallen, therefore, into great grief and much despondency, they said among themselves: It does not please him that he alone has afflicted all our brethren and parents in Judæa and Samaria, and in all Palestine; and he has not been pleased with these, but, behold, he comes here also, having through imposition asked Cæsar to destroy us.

Having therefore made an assembly against Paul, and having considered many proposals, it seemed good to them to go to Nero the emperor, to ask him not to allow Paul to come to Rome. Having therefore got in readiness not a few presents, and having carried them with them, with supplication they came before him, saying: We beseech you, O good emperor, send orders into all the governments of your worship, to the effect that Paul is not to come near these parts; because this Paul, having afflicted all the nation of our fathers, has been seeking to come hither to destroy us also. And the affliction, O most worshipful emperor, which we have from Peter is enough for us.

And the Emperor Nero, having heard these things, answered them: It is according to your wish. And we write to all our governments that he shall not on any account come to anchor in the parts of Italy. And they also informed Simon the Magian, having sent for him, that, as has been said, he should not come into the parts of Italy.

And while they were thus doing, some of those that had repented out of the nations, and that had been baptized at the preaching of Peter, sent elders to Paul with a letter to the following effect: Paul, dear servant of our Lord Jesus Christ, and brother of Peter, the first of the apostles, we have heard from the rabbis of the Jews that are in this Rome, the greatest of the cities, that they have asked Cæsar to send into all his governments, in order that, wherever you may be found, you may be put to death. But we have believed, and do believe, that as God does not separate the two great lights which He has made, so He is not to part you from each other, that is, neither Peter from Paul, nor Paul from Peter; but we positively believe in our Lord Jesus Christ, into whom we have been baptized, that we have become worthy also of your teaching.

And Paul, having received the two men sent with the letter on the twentieth of the month of May, became eager to go, and gave thanks to the Lord and Master Jesus Christ. And having sailed from Gaudomeleta, he did not now come through Africa to the parts of Italy, but ran to Sicily, until he came to the city of Syracuse with the two men who had been sent from Rome to him. And having sailed thence, he came to Rhegium of Calabria, and from Rhegium he crossed to Mesina, and there ordained a bishop, Bacchylus by name. And when he came out of Mesina he sailed to Didymus, and remained there one night. And having sailed thence, he came to Pontiole on the second day.

And Dioscorus the shipmaster, who brought him to Syracuse, sympathizing with Paul because he had delivered his son from death, having left his own ship in Syracuse,

accompanied him to Pontiole. And some of Peter's disciples having been found there, and having received Paul, exhorted him to stay with them. And he stayed a week, in hiding, because of the command of Cæsar. And all the toparchs were watching to seize and kill him. But Dioscorus the shipmaster, being himself also bald, wearing his shipmaster's dress, and speaking boldly, on the first day went out into the city of Pontiole. Thinking therefore that he was Paul, they seized him, and beheaded him, and sent his head to Cæsar.

Cæsar therefore, having summoned the first men of the Jews, announced to them, saying: Rejoice with great joy, for Paul your enemy is dead. And he showed them the head. Having therefore made great rejoicing on that day, which was the fourteenth of the month of June, each of the Jews fully believed it.

And Paul, being in Pontiole, and having heard that Dioscorus had been beheaded, being grieved with great grief, gazing into the height of the heaven, said: O Lord Almighty in heaven, who hast appeared to me in every place whither I have gone on account of Your only-begotten Word, our Lord Jesus Christ, punish this city, and bring out all who have believed in God and followed His word. He said to them therefore: Follow me: And going forth from Pontiole with those who had believed in the word of God, they came to a place called Baias; and looking up with their eyes, they all see that city called Pontiole sunk into the sea-shore about one fathom; and there it is until this day, for a remembrance, under the sea.

And having gone forth from Baias, they went to Gaitas, and there he taught the word of God. And he stayed there three days in the house of Erasmus, whom Peter sent from Rome to teach the Gospel of God. And having come forth from Gaitas, he came to the castle called Taracinas, and stayed there seven days in the house of Cæsarius the deacon, whom Peter had ordained by the laying on of hands. And sailing thence, he came by the river to a place called Tribus Tabernes.

And those who had been saved out of the city of Pontiole that had been swallowed up, reported to Cæsar in Rome that Pontiole had been swallowed up, with all its multitude. And the emperor, being in great grief on account of the city, having summoned the chief of the Jews, said to them: Behold, on account of what I heard from you, I have caused Paul to be beheaded, and on account of this the city has been swallowed up. And the chief of the Jews said to Cæsar: Most worshipful emperor, did we not say to you that he troubled all the country of the East, and perverted our fathers? It is better therefore, most worshipful emperor, that one city be destroyed, and not the seat of your empire; for this had Rome to suffer. And the emperor, having heard their words, was appeased.

And Paul stayed in Tribus Tabernes four days. And departing thence, he came to Appii Forum, which is called Vicusarape; and having slept there that night, he saw one sitting on a golden chair, and a multitude of blacks standing beside him, saying: I have today made a son murder his father. Another said: And I have made a house fall, and kill parents with children. And they reported to him many evil deeds— some of one kind, some of another. And another coming, reported to him: I have managed that the bishop Juvenalius, whom Peter ordained, should sleep with the abbess Juliana. And having heard all these things when sleeping in that

Appii Forum, near Vicusarape, straightway and immediately he sent to Rome one of those who had followed him from Pontiole to the bishop Juvenalius, telling him this same thing which had just been done. And on the following day, Juvenalius, running, threw himself at the feet of Peter, weeping and lamenting, and saying what had just befallen; and he recounted to him the matter, and said: I believe that this is the light which you were awaiting. And Peter said to him: How is it possible that it is he when he is dead? And Juvenalius the bishop took to Peter him that had been sent by Paul, and he reported to him that he was alive, and on his way, and that he was at Appii Forum. And Peter thanked and glorified the God and Father of our Lord Jesus Christ.

Then having summoned his disciples that believed, he sent them to Paul as far as Tribus Tabernes. And the distance from Rome to Tribus Tabernes is thirty-eight miles. And Paul seeing them, having given thanks to our Lord Jesus Christ, took courage; and departing thence, they slept in the city called Aricia.

And a report went about in the city of Rome that Paul the brother of Peter was coming. And those that believed in God rejoiced with great joy. And there was great consternation among the Jews; and having gone to Simon the Magian, they entreated him, saying: Report to the emperor that Paul is not dead, but that he is alive, and has come. And Simon said to the Jews: What head is it, then, which came to Cæsar from Pontiole? Was it not bald also?

And Paul having come to Rome, great fear fell upon the Jews. They came together therefore to him, and exhorted him, saying: Vindicate the faith in which you were born; for it is not right that you, being a Hebrew, and of the Hebrews, should call yourself teacher of Gentiles, and vindicator of the uncircumcised; and, being yourself circumcised, that you should bring to nought the faith of the circumcision. And when you see Peter, contend against his teaching, because he has destroyed all the bulwarks of our law; for he has prevented the keeping of Sabbaths and new moons, and the holidays appointed by the law. And Paul, answering, said to them: That I am a true Jew, by this you can prove; because also you have been able to keep the Sabbath, and to observe the true circumcision; for assuredly on the day of the Sabbath God rested from all His works. We have fathers, and patriarchs, and the law. What, then, does Peter preach in the kingdom of the Gentiles? But if he shall wish to bring in any new teaching, without any tumult, and envy, and trouble, send him word, that we may see, and in your presence I shall convict him. But if his teaching be true, supported by the book and testimony of the Hebrews, it becomes all of us to submit to him.

Paul saying these and such like things, the Jews went and said to Peter: Paul of the Hebrews has come, and entreats you to come to him, since those who have brought him say that he cannot meet whomsoever he may wish until he appear before Cæsar. And Peter having heard, rejoiced with great joy; and rising up, immediately went to him. And seeing each other, they wept for joy; and long embracing each other, they bedewed each other with tears.

And when Paul had related to Peter the substance of all his doings, and how, through the disasters of the ship, he had come, Peter also told him what he had suffered from Simon the Magian, and all his plots. And having told these things, he went away towards evening.

And in the morning of the following day, at dawn, behold, Peter coming, finds a multitude of the Jews before Paul's door. And there was a great uproar between the Christian Jews and the Gentiles. For, on the one hand, the Jews said: We are a chosen race, a royal priesthood, the friends of Abraham, and Isaac, and Jacob, and all the prophets, with whom God spoke, to whom He showed His own mysteries and His great wonders. But you of the Gentiles are no great thing in your lineage; if otherwise, you have become polluted and abominable by idols and graven images.

While the Jews were saying such things, and such-like, those of the Gentiles answered, saying: We, when we heard the truth, straightway followed it, having abandoned our errors. But you, both knowing the mighty deeds of your fathers, and seeing the signs of the prophets, and having received the law, and gone through the sea with dry feet, and seen your enemies sunk in its depths, and the pillar of fire by night and of cloud by day shining upon you, and manna having been given to you out of heaven, and water flowing to you out of a rock—after all these things you fashioned to yourselves the idol of a calf, and worshipped the graven image. But we, having seen none of the signs, believe to be a Saviour the God whom you have forsaken in unbelief.

While they were contending in these and such-like words, the Apostle Paul said that they ought not to make such attacks upon each other, but that they should rather give heed to this, that God had fulfilled His promises which He swore to Abraham our father, that in his seed he should inherit all the nations. For there is no respect of persons with God. As many as have sinned in law shall be judged according to law, and as many as have sinned without law shall perish without law. Romans 2:12 But we, brethren, ought to thank God that, according to His mercy, He has chosen us to be a holy people to Himself: so that in this we ought to boast, whether Jews or Greeks; for you are all one in the belief of His name.

And Paul having thus spoken, both the Jews and they of the Gentiles were appeased. But the rulers of the Jews assailed Peter. And Peter, when they accused him of having renounced their synagogues, said: Hear, brethren, the holy Spirit about the patriarch David, promising, Of the fruit of your womb shall He set upon your throne. Him therefore to whom the Father said, You are my Son, this day have I begotten You, the chief priests through envy crucified; but that He might accomplish the salvation of the world, it was allowed that He should suffer all these things. Just as, therefore, from the side of Adam Eve was created, so also from the side of Christ was created the Church, which has no spot nor blemish. In Him, therefore, God has opened an entrance to all the sons of Abraham, and Isaac, and Jacob, in order that they may be in the faith of profession towards Him, and have life and salvation in His name. Turn, therefore, and enter into the joy of your father Abraham, because God has fulfilled what He promised to him. Whence also the prophet says, The Lord has sworn, and will not repent: You are a priest for ever, after the order of Melchizedec. For a priest He became upon the cross, when He offered the whole burnt-offering of His own body and blood as a sacrifice for all the world.

And Peter saying this and such-like, the most part of the people believed. And it happened also that Nero's wife Libia, and the yoke-fellow of Agrippa the prefect, Agrippina by name,

thus believed, so that also they went away from beside their own husbands. And on account of the teaching of Paul, many, despising military life, clung to God; so that even from the emperor's bed-chamber some came to him, and having become Christians, were no longer willing to return to the army or the palace.

When, consequently, the people were making a seditious murmuring, Simon, moved with zeal, rouses himself, and began to say many evil things about Peter, saying that he was a wizard and a cheat. And they believed him, wondering at his miracles; for he made a brazen serpent move itself, and stone statues to laugh and move themselves, and himself to run and suddenly to be raised into the air. But as a set-off to these, Peter healed the sick by a word, by praying made the blind to see, put demons to flight by a command; sometimes he even raised the dead. And he said to the people that they should not only flee from Simon's deceit, but also that they should expose him, that they might not seem to be slaves to the devil.

And thus it happened that all pious men abhorred Simon the Magian, and proclaimed him impious. But those who adhered to Simon strongly affirmed Peter to be a magian, bearing false witness as many of them as were with Simon the Magian; so that the matter came even to the ears of Nero the Cæsar, and he gave order to bring Simon the Magian before him. And he, coming in, stood before him, and began suddenly to assume different forms, so that on a sudden he became a child, and after a little an old man, and at other times a young man; for he changed himself both in face and stature into different forms, and was in a frenzy, having the devil as his servant. And Nero beholding this, supposed him to be truly the son of God; but the Apostle Peter showed him to be both a liar and a wizard, base and impious and apostate, and in all things opposed to the truth of God, and that nothing yet remained except that his wickedness, being made apparent by the command of God, might be made manifest to them all.

Then Simon, having gone in to Nero, said: Hear, O good emperor: I am the son of God come down from heaven. Until now I have endured Peter only calling himself an apostle; but now he has doubled the evil: for Paul also himself teaches the same things, and having his mind turned against me, is said to preach along with him; in reference to whom, if you shall not contrive their destruction, it is very plain that your kingdom cannot stand.

Then Nero, filled with concern, ordered to bring them speedily before him. And on the following day Simon the Magian, and Peter and Paul the apostles of Christ, having come in to Nero, Simon said: These are the disciples of the Nazarene, and it is not at all well that they should be of the people of the Jews, Nero said: What is a Nazarene? Simon said: There is a city of Judah which has always been opposed to us, called Nazareth, and to it the teacher of these men belonged. Nero said: God commands us to love every man; why, then, do you persecute them? Simon said: This is a race of men who have turned aside all Judæa from believing in me. Nero said to Peter: Why are you thus unbelieving, according to your race? Then Peter said to Simon: You have been able to impose upon all, but upon me never; and those who have been deceived, God has through me recalled from their error. And since you have learned by experience that you can not get the better of me, I wonder with what face you boast yourself before the emperor, and supposest that through your magic art you shall

overcome the disciples of Christ. Nero said: Who is Christ? Peter said: He is what this Simon the Magian affirms himself to be; but this is a most wicked man, and his works are of the devil. But if you wish to know, O good emperor, the things that have been done in Judæa about Christ, take the writings of Pontius Pilate sent to Claudius, and thus you will know all. And Nero ordered them to be brought, and to be read in their presence; and they were to the following effect: —

Pontius Pilate to Claudius, greeting. There has lately happened an event which I myself was concerned in. For the Jews through envy have inflicted on themselves, and those coming after them, dreadful judgments. Their fathers had promises that their God would send them his holy one from heaven, who according to reason should be called their king, and he had promised to send him to the earth by means of a virgin. He, then, when I was procurator, came into Judæa. And they saw him enlightening the blind, cleansing lepers, healing paralytics, expelling demons from men, raising the dead, subduing the winds, walking upon the waves of the sea, and doing many other wonders, and all the people of the Jews calling him Son of God. Then the chief priests, moved with envy against him, seized him, and delivered him to me; and telling one lie after another, they said that he was a wizard, and did contrary to their law. And I, having believed that these things were so, gave him up, after scourging him, to their will; and they crucified him, and after he was buried set guards over him. But he, while my soldiers were guarding him, rose on the third day. And to such a degree was the wickedness of the Jews inflamed against him, that they gave money to the soldiers, saying, Say his disciples have stolen his body. But they, having taken the money, were not able to keep silence as to what had happened; for they have testified that they have seen him (after he was) risen, and that they have received money from the Jews. These things, therefore, have I reported, that no one should falsely speak otherwise, and that you should not suppose that the falsehoods of the Jews are to be believed.

And the letter having been read, Nero said: Tell me, Peter, were all these things thus done by him? Peter said: They were, with your permission, O good emperor. For this Simon is full of lies and deceit, even if it should seem that he is what he is not— a god. And in Christ there is all excellent victory through God and through man, which that incomprehensible glory assumed which through man deigned to come to the assistance of men. But in this Simon there are two essences, of man and of devil, who through man endeavours to ensnare men.

Simon said: I wonder, O good emperor, that you reckon this man of any consequence— a man uneducated, a fisherman of the poorest, and endowed with power neither in word nor by rank. But, that I may not long endure him as an enemy, I shall immediately order my angels to come and avenge me upon him. Peter said: I am not afraid of your angels; but they shall be much more afraid of me in the power and trust of my Lord Jesus Christ, whom you falsely declarest yourself to be.

Nero said: Are you not afraid, Peter, of Simon, who confirms his godhead by deeds? Peter said: Godhead is in Him who searches the hidden things of the heart. Now then, tell me what I am thinking about, or what I am doing. I disclose to your servants who are here what my thought is, before he tells lies about it, in order that he may not dare to lie as to what I am

thinking about. Nero said: Come hither, and tell me what you are thinking about. Peter said: Order a barley loaf to be brought, and to be given to me secretly. And when he ordered it to be brought, and secretly given to Peter, Peter said: Now tell us, Simon, what has been thought about, or what said, or what done.

Nero said: Do you mean me to believe that Simon does not know these things, who both raised a dead man, and presented himself on the third day after he had been beheaded, and who has done whatever he said he would do? Peter said: But he did not do it before me. Nero said: But he did all these before me. For assuredly he ordered angels to come to him, and they came. Peter said: If he has done what is very great, why does he not do what is very small? Let him tell what I had in my mind, and what I have done. Nero said: Between you, I do not know myself. Simon said: Let Peter say what I am thinking of, or what I am doing. Peter said: What Simon has in his mind I shall show that I know, by my doing what he is thinking about. Simon said: Know this, O emperor, that no one knows the thoughts of men, but God alone. Is not, therefore, Peter lying? Peter said: you, then, who sayest that you are the Son of God, tell what I have in my mind; disclose, if you can, what I have just done in secret. For Peter, having blessed the barley loaf which he had received, and having broken it with his right hand and his left, had heaped it up in his sleeves. Then Simon, enraged that he was not able to tell the secret of the apostle, cried out, saying: Let great dogs come forth, and eat him up before Cæsar. And suddenly there appeared great dogs, and rushed at Peter. But Peter, stretching forth his hands to pray, showed to the dogs the loaf which he had blessed; which the dogs seeing, no longer appeared. Then Peter said to Nero: Behold, I have shown you that I knew what Simon was thinking of, not by words, but by deeds; for he, having promised that he would bring angels against me, has brought dogs, in order that he might show that he had not god-like but dog-like angels.

Then Nero said to Simon: What is it, Simon? I think we have got the worst of it. Simon said: This man, both in Judæa and in all Palestine and Cæsarea, has done the same to me; and from very often striving with me, he has learned that this is adverse to them. This, then, he has learned how to escape from me; for the thoughts of men no one knows but God alone. And Peter said to Simon: Certainly you feign yourself to be a god; why, then, do you not reveal the thoughts of every man?

Then Nero, turning to Paul, said: Why do you say nothing, Paul? Paul answered and said: Know this, O emperor, that if you permit this magician to do such things, it will bring an access of the greatest mischief to your country, and will bring down your empire from its position. Nero said to Simon: What do you say? Simon said: If I do not manifestly hold myself out to be a god, no one will bestow upon me due reverence. Nero said: And now, why do you delay, and not show yourself to be a god, in order that these men may be punished? Simon said: Give orders to build for me a lofty tower of wood, and I, going up upon it, will call my angels, and order them to take me, in the sight of all, to my father in heaven; and these men, not being able to do this, are put to shame as uneducated men. And Nero said to Peter: Have you heard, Peter, what has been said by Simon? From this will appear how much power either he or your god has. Peter said: O most mighty emperor, if you were willing, you

might perceive that he is full of demons. Nero said: Why do you make to me roundabouts of circumlocutions? Tomorrow will prove you.

Simon said: Do you believe, O good emperor, that I who was dead, and rose again, am a magician? For it had been brought about by his own cleverness that the unbelieving Simon had said to Nero: Order me to be beheaded in a dark place, and there to be left slain; and if I do not rise on the third day, know that I am a magician; but if I rise again, know that I am the Son of God.

And Nero having ordered this, in the dark, by his magic art he managed that a ram should be beheaded. And for so long did the ram appear to be Simon until he was beheaded. And when he had been beheaded in the dark, he that had beheaded him, taking the head, found it to be that of a ram; but he would not say anything to the emperor, lest he should scourge him, having ordered this to be done in secret. Thereafter, accordingly. Simon said that he had risen on the third day, because he took away the head of the ram and the limbs— but the blood had been there congealed— and on the third day he showed himself to Nero, and said: Cause to be wiped away my blood that has been poured out; for, behold, having been beheaded, as I promised, I have risen again on the third day.

And when Nero said, Tomorrow will prove you, turning to Paul, he says: You, Paul, why do you say nothing? Either who taught you, or whom you have for a master, or how you have taught in the cities, or what things have happened through your teaching? For I think that you have not any wisdom, and art not able to accomplish any work of power. Paul answered: Do you suppose that I ought to speak against a desperate man, a magician, who has given his soul up to death, whose destruction and perdition will come speedily? For he ought to speak who pretends to be what he is not, and deceives men by magic art. If you consent to hear his words, and to shield him, you shall destroy your soul and your kingdom, for he is a most base man. And as the Egyptians Jannes and Jambres led Pharaoh and his army astray until they were swallowed up in the sea, so also he, through the instruction of his father the devil, persuades men to do many evils to themselves, and thus deceives many of the innocent, to the peril of your kingdom. But as for the word of the devil, which I see has been poured out through this man, with groanings of my heart I am dealing with the Holy Spirit, that it may be clearly shown what it is; for as far as he seems to raise himself towards heaven, so far will he be sunk down into the depth of Hades, where there is weeping and gnashing of teeth. But about the teaching of my Master, of which you asked me, none attain it except the pure, who allow faith to come into their heart. For as many things as belong to peace and love, these have I taught. Round about from Jerusalem, and as far as Illyricum, Romans 15:19 I have fulfilled the word of peace. For I have taught that in honour they should prefer one another; Romans 12:10 I have taught those that are eminent and rich not to be lifted up, and hope in uncertainty of riches, but to place their hope in God; 1 Timothy 6:17 I have taught those in a middle station to be content with food and covering; I have taught the poor to rejoice in their own poverty; I have taught fathers to teach their children instruction in the fear of the Lord, children to obey their parents in wholesome admonition; I have taught wives to love their own husbands, and to fear them as masters, and husbands to observe fidelity to their wives; I have taught masters to treat their slaves with clemency, and slaves to serve their own masters

faithfully; Colossians 3:18-22 I have taught the churches of the believers to reverence one almighty, invisible, and incomprehensible God. And this teaching has been given me, not from men, nor through men, but through Jesus Christ, Galatians 1:1 who spoke to me out of heaven, who also has sent me to preach, saying to me, Go forth, for I will be with you; and all things, as many as you shall say or do, I shall make just.

Nero said: What do you say, Peter? He answered and said: All that Paul has said is true. For when he was a persecutor of the faith of Christ, a voice called him out of heaven, and taught him the truth; for he was not an adversary of our faith from hatred, but from ignorance. For there were before us false Christs, like Simon, false apostles, and false prophets, who, contrary to the sacred writings, set themselves to make void the truth; and against these it was necessary to have in readiness this man, who from his youth up set himself to no other thing than to search out the mysteries of the divine law, by which he might become a vindicator of truth and a persecutor of falsehood. Since, then, his persecution was not on account of hatred, but on account of the vindication of the law, the very truth out of heaven held intercourse with him, saying, I am the truth which you persecutest; cease persecuting me. When, therefore, he knew that this was so, leaving off that which he was vindicating, he began to vindicate this way of Christ which he was persecuting.

Simon said: O good emperor, take notice that these two have conspired against me; for I am the truth, and they purpose evil against me. Peter said: There is no truth in you; but all you say is false.

Nero said: Paul, what do you say? Paul said: Those things which you have heard from Peter, believe to have been spoken by me also; for we purpose the same thing, for we have the same Lord Jesus the Christ. Simon said: Do you expect me, O good emperor, to hold an argument with these men, who have come to an agreement against me? And having turned to the apostles of Christ, he said: Listen, Peter and Paul: if I can do nothing for you here, we are going to the place where I must judge you. Paul said: O good emperor, see what threats he holds out against us. Peter said: Why was it necessary to keep from laughing outright at a foolish man, made the sport of demons, so as to suppose that he cannot be made manifest?

Simon said: I spare you until I shall receive my power. Paul said: See if you will go out hence safe. Peter said: If you do not see, Simon, the power of our Lord Jesus Christ, you will not believe yourself not to be Christ. Simon said: Most sacred emperor, do not believe them, for they are circumcised knaves. Paul said: Before we knew the truth, we had the circumcision of the flesh; but when the truth appeared, in the circumcision of the heart we both are circumcised, and circumcise. Peter said: If circumcision be a disgrace, why have you been circumcised, Simon?

Nero said: Has, then, Simon also been circumcised? Peter said: For not otherwise could he have deceived souls, unless he feigned himself to be a Jew, and made a show of teaching the law of God. Nero said: Simon, you, as I see, being carried away with envy, persecutest these men. For, as it seems, there is great hatred between you and their Christ; and I am afraid that you will be worsted by them, and involved in great evils. Simon said: You are led astray, O

emperor. Nero said: How am I led astray? What I see in you, I say. I see that you are manifestly an enemy of Peter and Paul and their master.

Simon said: Christ was not Paul's master. Paul said: Yes; through revelation He taught me also. But tell me what I asked you— Why were you circumcised? Simon said: Why have you asked me this? Paul said: We have a reason for asking you this. Nero said: Why are you afraid to answer them? Simon said: Listen, O emperor. At that time circumcision was enjoined by God when I received it. For this reason was I circumcised.

Paul said: Do you hear, O good emperor, what has been said by Simon? If, therefore, circumcision be a good thing, why have you, Simon, given up those who have been circumcised, and forced them, after being condemned, to be put to death? Nero said: Neither about you do I perceive anything good. Peter and Paul said: Whether this thought about us be good or evil has no reference to the matter; but to us it was necessary that what our Master promised should come to pass. Nero said: If I should not be willing? Peter said: Not as you will, but as He promised to us.

Simon said: O good emperor, these men have reckoned upon your clemency, and have bound you. Nero said: But neither have you yet made me sure about yourself. Simon said: Since so many excellent deeds and signs have been shown to you by me, I wonder how you should be in doubt. Nero said: I neither doubt nor favour any of you; but answer me rather what I ask.

Simon said: Henceforward I answer you nothing. Nero said: Seeing that you lie, therefore you say this. But if even I can do nothing to you, God, who can, will do it. Simon said: I no longer answer you. Nero said: Nor do I consider you to be anything: for, as I perceive, you are a liar in everything. But why do I say so much? The three of you show that your reasoning is uncertain; and thus in all things you have made me doubt, so that I find that I can give credit to none of you.

Peter said: We preach one God and Father of our Lord Jesus Christ, that has made the heaven and the earth and the sea, and all that therein is, who is the true King; and of His kingdom there shall be no end. Luke 1:33 Nero said: What king is lord? Paul said: The Saviour of all the nations. Simon said: I am he whom you speak of. Peter and Paul said: May it never be well with you, Simon, magician, and full of bitterness.

Simon said: Listen, O Cæsar Nero, that you may know that these men are liars, and that I have been sent from the heavens: tomorrow I go up into the heavens, that I may make those who believe in me blessed, and show my wrath upon those who have denied me. Peter and Paul said: Us long ago God called to His own glory; but you, called by the devil, hastenest to punishment. Simon said: Cæsar Nero, listen to me. Separate these madmen from you, in order that when I go into heaven to my father, I may be very merciful to you. Nero said: And whence shall we prove this, that you go away into heaven? Simon said: Order a lofty tower to be made of wood, and of great beams, that I may go up upon it, and that my angels may find me in the air; for they cannot come to me upon earth among the sinners. Nero said: I will see whether you will fulfil what you say.

Then Nero ordered a lofty tower to be made in the Campus Martius, and all the people and the dignities to be present at the spectacle. And on the following day, all the multitude having come together, Nero ordered Peter and Paul to be present, to whom also he said: Now the truth has to be made manifest. Peter and Paul said: We do not expose him, but our Lord Jesus Christ, the Son of God, whom he has falsely declared himself to be.

And Paul, having turned to Peter, said: It is my part to bend the knee, and to pray to God; and yours to produce the effect, if you should see him attempting anything, because you were first taken in hand by the Lord. And Paul, bending his knees, prayed. And Peter, looking steadfastly upon Simon, said: Accomplish what you have begun; for both your exposure and our call is at hand: for I see my Christ calling both me and Paul. Nero said: And where will you go to against my will? Peter said: Whithersoever our Lord has called us. Nero said: And who is your lord? Peter said: Jesus the Christ, whom I see calling us to Himself. Nero said: Do you also then intend to go away to heaven? Peter said: If it shall seem good to Him that calls us. Simon said: In order that you may know, O emperor, that these are deceivers, as soon as ever I ascend into heaven, I will send my angels to you, and will make you come to me. Nero said: Do at once what you say.

Then Simon went up upon the tower in the face of all, and, crowned with laurels, he stretched forth his hands, and began to fly. And when Nero saw him flying, he said to Peter: This Simon is true; but you and Paul are deceivers. To whom Peter said: Immediately shall you know that we are true disciples of Christ; but that he is not Christ, but a magician, and a malefactor. Nero said: Do you still persist? Behold, you see him going up into heaven. Then Peter, looking steadfastly upon Paul, said: Paul, look up and see. And Paul, having looked up, full of tears, and seeing Simon flying, said: Peter, why are you idle? Finish what you have begun; for already our Lord Jesus Christ is calling us. And Nero hearing them, smiled a little, and said: These men see themselves worsted already, and are gone mad. Peter said: Now you shall know that we are not mad. Paul said to Peter: Do at once what you do.

And Peter, looking steadfastly against Simon, said: I adjure you, you angels of Satan, who are carrying him into the air, to deceive the hearts of the unbelievers, by the God that created all things, and by Jesus Christ, whom on the third day He raised from the dead, no longer from this hour to keep him up, but to let him go. And immediately, being let go, he fell into a place called Sacra Via, that is, Holy Way, and was divided into four parts, having perished by an evil fate.

Then Nero ordered Peter and Paul to be put in irons, and the body of Simon to be carefully kept three days, thinking that he would rise on the third day. To whom Peter said: He will no longer rise, since he is truly dead, being condemned to everlasting punishment. And Nero said to him: Who commanded you to do such a dreadful deed? Peter said: His reflections and blasphemy against my Lord Jesus Christ have brought him into this gulf of destruction. Nero said: I will destroy you by an evil taking off. Peter said: This is not in your power, even if it should seem good to you to destroy us; but it is necessary that what our Master promised to us should be fulfilled.

Then Nero, having summoned Agrippa the proprætor, said to him: It is necessary that men introducing mischievous religious observances should die. Wherefore I order them to take iron clubs, and to be killed in the sea-fight. Agrippa the proprætor said: Most sacred emperor, what you have ordered is not fitting for these men, since Paul seems innocent beside Peter. Nero said: By what fate, then, shall they die? Agrippa answered and said: As seems to me, it is just that Paul's head should be cut off, and that Peter should be raised on a cross as the cause of the murder. Nero said: You have most excellently judged.

Then both Peter and Paul were led away from the presence of Nero. And Paul was beheaded on the Ostesian road.

And Peter, having come to the cross, said: Since my Lord Jesus Christ, who came down from the heaven upon the earth, was raised upon the cross upright, and He has deigned to call to heaven me, who am of the earth, my cross ought to be fixed head down most, so as to direct my feet towards heaven; for I am not worthy to be crucified like my Lord. Then, having reversed the cross, they nailed his feet up.

And the multitude was assembled reviling Cæsar, and wishing to kill him. But Peter restrained them, saying: A few days ago, being exhorted by the brethren, I was going away; and my Lord Jesus Christ met me, and having adored Him, I said, Lord, whither are You going? And He said to me, I am going to Rome to be crucified. And I said to Him, Lord, were You not crucified once for all? And the Lord answering, said, I saw you fleeing from death, and I wish to be crucified instead of you. And I said, Lord, I go; I fulfil Your command. And He said to me, Fear not, for I am with you. On this account, then, children, do not hinder my going; for already my feet are going on the road to heaven. Do not grieve, therefore, but rather rejoice with me, for today I receive the fruit of my labours. And thus speaking, he said: I thank You, good Shepherd, that the sheep which You have entrusted to me, sympathize with me; I ask, then, that with me they may have a part in Your kingdom. And having thus spoken, he gave up the ghost.

And immediately there appeared men glorious and strange in appearance; and they said: We are here, on account of the holy and chief apostles, from Jerusalem. And they, along with Marcellus, an illustrious man, who, having left Simon, had believed in Peter, took up his body secretly, and put it under the terebinth near the place for the exhibition of sea-fights in the place called the Vatican.

And the men who had said that they came from Jerusalem said to the people: Rejoice, and be exceeding glad, because you have been deemed worthy to have great champions. And know that Nero himself, after these not many days, will be utterly destroyed, and his kingdom shall be given to another.

And after these things the people revolted against him; and when he knew of it, he fled into desert places, and through hunger and cold he gave up the ghost, and his body became food for the wild beasts.

And some devout men of the regions of the East wished to carry off the relics of the saints, and immediately there was a great earthquake in the city; and those that dwelt in the city having become aware of it, ran and seized the men, but they fled. But the Romans having

taken them, put them in a place three miles from the city, and there they were guarded a year and seven months, until they had built the place in which they intended to put them. And after these things, all having assembled with glory and singing of praise, they put them in the place built for them.

And the consummation of the holy glorious Apostles Peter and Paul was on the 29th of the month of June— in Christ Jesus our Lord, to whom be glory and strength.

The Story of Perpetua

And as Paul was being led away to be beheaded at a place about three miles from the city, he was in irons. And there were three soldiers guarding him who were of a great family. And when they had gone out of the gate about the length of a bow-shot, there met them a God-fearing woman; and she, seeing Paul dragged along in irons, had compassion on him, and wept bitterly. And the name of the woman was called Perpetua; and she was one-eyed. And Paul, seeing her weeping, says to her: Give me your handkerchief, and when I turn back I shall give it to you. And she, having taken the handkerchief, gave it to him willingly. And the soldiers laughed, and said to the woman: Why do you wish, woman, to lose your handkerchief? Do you not know that he is going away to be beheaded? And Perpetua said to them: I adjure you by the health of Cæsar to bind his eyes with this handkerchief when you cut off his head. Which also was done. And they beheaded him at the place called Aquæ; Salviæ, near the pine tree. And as God had willed, before the soldiers came back, the handkerchief, having on it drops of blood, was restored to the woman. And as she was carrying it, straightway and immediately her eye was opened.

And the three soldiers who had cut off the head of Saint Paul, when after three hours they came on the same day with the Bulla bringing it to Nero, having met Perpetua, they said to her: What is it, woman? Behold, by your confidence you have lost your handkerchief. But she said to them: I have both got my handkerchief, and my eye has recovered its sight. And as the Lord, the God of Paul, lives, I also have entreated him that I may be deemed worthy to become the slave of his Lord. Then the soldiers who had the Bulla, recognising the handkerchief, and seeing that her eye had been opened, cried out with a loud voice, as if from one mouth, and said: We too are the slaves of Paul's master. Perpetua therefore having gone away, reported in the palace of the Emperor Nero that the soldiers who had beheaded Paul said: We shall no longer go into the city, for we believe in Christ whom Paul preached, and we are Christians. Then Nero, filled with rage, ordered Perpetua, who had informed him of the soldiers, to be kept fast in irons; and as to the soldiers, he ordered one to be beheaded outside of the gate about one mile from the city, another to be cut in two, and the third to be stoned. And Perpetua was in the prison; and in this prison there was kept Potentiana, a noble maiden, because she had said: I forsake my parents and all the substance of my father, and I wish to become a Christian. She therefore joined herself to Perpetua, and ascertained from her everything about Paul, and was in much anxiety about the faith in Christ. And the wife of Nero was Potentiana's sister; and she secretly informed her about Christ, that those who believe in Him see everlasting joy, and that everything here is temporary, but there eternal: so that also she fled out of the palace, and some of the senators' wives with her. Then Nero,

having inflicted many tortures upon Perpetua, at last tied a great stone to her neck, and ordered her to be thrown over a precipice. And her remains lie at the Momentan gate. And Potentiana also underwent many torments; and at last, having made a furnace one day, they burned her.

The Acts of Philip

I. When he came out of Galilee and raised the dead man.

1 When he was come out of Galilee, a widow was carrying out her only son to burial. Philip asked her about her grief: I have spent in vain much money on the gods, Ares, Apollo, Hermes, Artemis, Zeus, Athena, the Sun and Moon, and I think they are asleep as far as I am concerned. And I consulted a diviner to no purpose.

2 The apostle said: Thou hast suffered nothing strange, mother, for thus doth the devil deceive men. Assuage thy grief and I will raise thy son in the name of Jesus.

3 She said: It seems it were better for me not to marry, and to eat nothing but bread and water. Philip: You are right. Chastity is especially dear to God.

4 She said: I believe in Jesus whom thou preachest. He raised her son, who sat up and said: Whence is this light? and how comes it that an angel came and opened the prison of judgement where I was shut up? where I saw such torments as the tongue of man cannot describe.

5 So all were baptized. And the youth followed the apostle.

II. When he went unto Greece of Athens (!)

6 When he entered into the city of Athens which is called Hellas, 300 philosophers gathered and said: Let us go and see what his wisdom is, for they say of the wise men of Asia that their wisdom is great. For they supposed Philip to be a philosopher: he travelled only in a cloak and an undergarment. So they assembled and looked into their books, lest he should get the better of them.

7 They said: If you have anything new to tell us, let us hear it, for we need nothing else but only to hear some new thing.

8 Philip: Then you must cast away the old man. The Lord said: Ye cannot put new wine into old bottles. I am glad to hear that you desire something new, for my Lord's teaching is new.

9 The philosophers: Who is thy Lord? Philip: Jesus Christ.

10 They: This is a new name to us. Give us three days to look into it.

11 They consulted, and said: Perhaps it will be best to send for the high priest of the Jews to discuss it with him.

12 So they wrote: The philosophers of Greece to Ananias the great high priest of the Jews at Jerusalem -and stated the case.

13 On reading the letter Ananias rent his clothes and said: Is that deceiver in Athens also? And Mansemet, that is, Satan entered into him. (This is another form of Mastema, the name of Satan in Jubilees and elsewhere.) And he consulted with the lawyers and Pharisees, and they said: Arm thyself and take 500 men and go and at all costs destroy Philip.

14 So he came in the high-priestly garments with great pomp and he and the philosophers went to Philip's lodging, and he came out, and Ananias said: Thou sorcerer and wizard, I know thee, that thy master the deceiver at Jerusalem called thee son of thunder; did not Judaea suffice you, but must you come here to deceive? Philip said: May the veil of unbelief be taken from thee, and thou learn who is the deceiver, thou or I.

15 Ananias' address: how Jesus destroyed the law and allowed all meats -was crucified, the disciples stole his body, and did many wonders, and were cast out of Jerusalem, and now go all about the world deceiving every one, like this Philip. But I will take him to Jerusalem, for the king Archelaus seeketh him to kill him.

16 The people were not moved. Philip said: I will appeal to my God.

17 Ananias ran at him to smite him, his hand withered and he was blinded, and so were his 500 men: they cursed him, and prayed Philip for help.

18 Philip's prayer: O weak nature . . . O bitter sea. Come, Jesu, the holy light -thou overlookest us not when we cry to thee....

19 Ananias to Philip: Thinkest thou to turn us from the traditions of our fathers, and the God of the manna in the wilderness, and Moses, to follow the Nazarene, Jesus? Philip: I will ask my God to manifest himself to thee and to these -perchance thou wilt believe: but if not, a wonder shall befall thee. And he prayed God to send his Son.

20 The heavens opened and Jesus appeared in glory, his face seven times brighter than the sun, and his raiment whiter than snow. All the idols of Athens fell, and the devils in them fled crying out. Philip said: Hearest thou not the devils, and believest thou not him that is here? Ananias: I have no God save him that gave the manna in the wilderness.

21 Jesus went up into heaven, and there was a great earthquake, and the people fled to the apostle, crying for mercy.

22 Philip: There is no envy in us, and the grace of Christ shall restore your sight, but first let the high priest see. A voice from heaven: Philip, once son of thunder but now of meekness whatsoever thou askest my Father he will do for thee. The people were afraid at the voice. In the name of Christ, Philip made Ananias see. He said: How great is the art magic of Jesus! this Philip in a moment (or for a little) hath blinded me and in a moment restored my sight! I cannot be convinced by witchcraft. The 500 asked Philip to give back their sight that they might slay the unbelieving Ananias.

23 Philip: Render not evil for evil. To Ananias: There shall be a great sign shown in thee. Ananias: I know that thou art a sorcerer and disciple of Jesus; thou canst not bewitch me. Philip to Jesus: Zabarthan, sabathabat, bramanouch, come quickly! The earth opened and swallowed Ananias to the knees. He cried: This is real magic, that the earth clave when Philip threatened it in Hebrew -and there are hooks below pulling at my legs to make me believe, but I will not, for I know his witchcraft from Jerusalem.

24 Philip, to the earth: Take him to the middle. And he sank further and said: One foot is frozen and the other hot -but I will not believe. The people wanted to stone him, but Philip checked them: This is for your salvation; if he repent, I will bring him up, but if not, he shall be swallowed into the deep.

25 He spread out his hand in the air over the 500, and their eyes were opened and they praised God. Philip, to Ananias: Confess now with a pure heart that Jesus is Lord, that thou mayest be saved like these. But he laughed at him.

26 Seeing him obstinate, Philip said to the earth: Open and swallow him to the neck. 27 And one of the first men of the city came and said: A devil has attacked my son, saying: As thou hast let a stranger come to the city, who destroys our idols what can I do but kill thine only son? and he has suffocated him help me, for I also believe.

28 Bring me thy son. And he ran, calling to his son, and bade the servants bring him: he was 23 years old. Philip seeing him grieved, and said to Ananias: This is through your folly: if I raise him will you believe? Ananias: I know you will raise him by your magic, but I will not believe. Philip was wroth and said: Catathema (cursed thing), go down into the abyss in the sight of all. And he was swallowed up: but the high-priestly robe flew away from him, and therefore no man knows where it is from that day.

Philip raised the lad and drove away the devil.

29 The people cried out, believing in God, and the 500 were baptized. And Philip stayed two years at Athens, and founded a church and ordained a bishop and a presbyter, and departed to Parthia to preach.

III. Done in Parthia by Philip.

80 When Philip came to Parthia he found in a city the apostle Peter with disciples, and said: I pray you strengthen me, that I may go and preach like you. 31 And they prayed for him.

32 And John was there also, and said to Philip: Andrew is gone to Achaia and Thrace, and Thomas to India and the wicked flesh-eaters, and Matthew to the savage troglodytes. And do thou not be slack, for Jesus is with thee. And they let him depart.

33 And he came to the sea in the borders of the Candaci and found a ship going to Azotus, and agreed with the sailors for four staters, and sailed. A great wind came, and they began to cast out the tackle and say farewell to each other and lament.

34 Philip consoled them: Not even the ship shall be lost. He went up on the prow and said: Sea, sea, Jesus Christ by me his servant bids thee still thy wrath. There was calm, and the sailors thanked him and asked to become servants of Jesus. 35 And he instructed them to forsake the cares of this life. 36 And they believed, and Philip landed and baptized them all.

IV. Of the daughter of Nicocleides, whom he healed at Azotus.

37 There was great commotion in Azotus because of Philip's miracles, and many came and were healed, and devils were cast out and cried out against him. And people said divers things of him, some that he was good, and others that he was a wizard, and separated husbands and wives and preached chastity.

38 Evening came on and all dispersed. Philip sought a lodging, and went to the warehouses of one Nicocleides, a recorder (registrar), friend of the king, where many strangers lodged.

39 He stood in a corner and prayed for blessing and healing on the house.

40 Charitine, daughter of Nicocleides, heard him and wept all night. She had a sore disease in her eye. In the morning she went to her father and said: I can no longer bear the taunts of my companions about my eye. He said: What can I do? have I not called in Leucius the king's physician and Elides the queen's eunuch and Solgia her attendant. She: I know it, but there is a strange physician come here last night: call him.

41 He went to the warehouses and found Philip: Art thou the physician lately come? Philip: Jesus is my physician. I will come with thee. They found the daughter weeping. 42 After reassuring words she fell at his feet: I sprinkle my chamber with pure water and lay my linen garments under thy feet, help me, for I know thou canst. To her father: Let us bring him in, and let him see my disease.

43 Philip comforted and instructed them, and bade her rise and put her right hand on her face and say: In the name of Jesus Christ let my eye be healed. And it was. 44 And both believed and were baptized, and a number of servants. And Charitine put on male attire and followed Philip.

V. Done in the city Nicatera; and of Ireus.

45 Philip had in mind to go to Nicatera, a city of Greece, and many disciples accompanied him, and he taught continually. 46 And when he arrived there was great stir: What shall we do for his teaching will prevail . . . he separates husbands and wives. Let us cast him out before he begins to preach and our wives are deceived.

17 There were Jews, too, who spoke against him; but a chief of them, Ireus, said: Do not use force; let us test his teaching.

48 Ireus was wealthy. He was a just man and desired quietly to foil their counsel. He went to Philip and greeted him. And Philip saw there was no guile in him, and promised him salvation, for having stood up for him.

49 Ireus was surprised at his knowing this. Philip exhorted him to faith and constancy. 50 Ireus: Lodge at my house. Philip: First cleanse it. Ireus: How? Philip: Do no wrong, and leave thy wife. And he went home.

51 His wife said: I hear you foiled the counsel of the Jews about a strange sorcerer. Ireus: Would that we might be worthy to have him lodge here. She: I will not have him here, for he separates husbands and wives. I will go home to my parents and take my dowry and servants; four years I have been your wife and never contradicted you.

52 Ireus mildly: Have patience, and you also will believe. She: Rise, eat, drink and be merry, for you cannot deceive me. Ireus: How can I eat while the man of God is hungry? Put away this folly: he is a man of God, of mildness and grace. 53 She: Is his God like those of this city, of gold, fixed in the temple? Ireus: No, but in heaven, almighty: the gods of this city are made by ungodly men. She: Bring him, that I may see the god in him. 54 He went to meet Philip, who told him what had passed, and Ireus was amazed at his knowledge, but asked him not to publish the reproach of his wife. 55 Philip's companions urged him to accept the refuge provided: and Ireus was glad. Philip consented to come, and followed Ireus. 56 The rulers and people saw it and determined not to allow it. Ireus arriving at his gate cried to the porter to open. Philip entered saying: Peace be to this house. Ireus found that his wife was in her chamber and went and asked her to come, and put off her gay robes. But she was angry and said: No one of the house has ever seen my face, and shall I show it to a stranger?

57 So he went out and set fine gilt chairs for Philip and the rest. But he said: Take them away. Ireus: Do not grieve me. Philip: I grieve no one, but I have no use for gold, which passes away, &c. 58 Ireus: Can I be saved? for my former sins trouble me Philip: Yes, Jesus is able to save you. And what of your wife who just now said to you: Depart from me, &c. ? Ireus, surprised went to his wife and said: Come and see a man who has told me what passed between you and me. She was scornful, and said: What is to become of our children if we have to give up all our worldly wealth? 59 Artemela his daughter was listening, and said: If my father and mother are to enter a new life, may I not share it? She was very beautiful. Her mother Nerkela told her to rise and put off her gold-woven dress. Ireus said to Nerkela: Let us go out and see Philip [it seems Nerkela was converted, but the text does not show this clearly]. 60 The women changed their attire for a sober one, and they all went out. And when they saw Philip, he shone with a great light, so that they were afraid. 61 But he saw it, and returned to his former likeness: and Nerkela asked pardon of him and made him welcome. 62, 63 And they professed belief and were instructed and baptized.

VI. In Nicatera, a city of Greece.

64 The Jews and heathens were displeased at Ireus' conversion, 65 and sent seven men to his house. A handmaid told him of them; he came out smiling and asked their errand. 'The whole city wishes to see you.' He followed them. 66 And the assembly were surprised at his modest garb. One Onesimus asked him to explain about the sorcerer Philip. 67 Ireus: Why am I examined thus? do not trouble Philip. 68 But they said: Away with him. And Ireus went home and met Philip, who said: Are you afraid? No, he said. 69 The people now came with staves, crying out: Give us the deceiver. 70 Philip came forth and they took him to the

assembly to scourge him, and said: Bind him hand and foot. 71 Ireus ran up the steps and cried: You shall not. But they would not hear, and Ireus pulled Philip away from them. 72 Philip said: If I choose, I can blind you; Aristarchus, son of Plegenes, a chief of the Jews, said: Do not be in a hurry to blind us: I know you can; but let us discuss I am powerful, and if I let the people, they will stone you; 73 And he caught Philip by the beard; he was rather angry, because of the people, and said: Your hand and your ears and your right eye shall suffer for threatening me and insulting God. 74 His eye became hollow as if absent, his ears pained him, his right hand dangled useless. He cried out for mercy. 75 They all said: Heal our chief. 76 Philip told Ireus to go sign him with the cross and heal him in Jesus' name, which was done, and he asked pardon and indulgence and leave to discuss the matter. And the people said: We will judge of it. 77 Philip smiled and bade him speak first. He said: Do you receive the prophets or no? Philip: Because of your unbelief there is need of the prophets. Aristarchus: It is written: Who shall declare thy might, O God? and, No man can know thy glory; and, Thy glory hath filled the earth; and, The Lord is judge of quick and dead; and God is a consuming fire and shall burn up his enemies on every side; and, One God hath made all these things. How then say you that Mary bore Jesus? . . . But you will say that he is the power and wisdom of God who was with him when he made the world. I do not deny that the first Scripture says: Let us make man. 78 Philip smiled and said: Harken all: Isaiah said, Behold my servant (child) whom I have chosen And of the cross: He was led as a sheep to the slaughter And again: I gave my back to the scourger And another: I spread out my hands to a disobedient people. And: I was found of them that sought me not And David saith: Thou art my son And of his resurrection and Judas: Lord, why are they increased that trouble me And again David: I foresaw the Lord always before me But David is dead. Take also of the twelve prophets: Say unto the daughter of Sion And: Out of Egypt have I called my son.

79 Aristarchus said: This Jesus is called Christ. Isaiah: Thus saith the Lord unto Christ my lord The Jews said: You are arguing for Christ. The people and rulers acclaimed Philip and said he should be received.

80 A bier was brought with a dead man, only son of a rich man: and with it ten slaves who were to be burnt with the corpse. The people said: Here is a great contest for the Christians. If theirs be God he will raise him and we will believe, and burn our idols. 81 Philip said to the parents: What will you do if I raise him? 'What you will.' The slaves made signs to him to remember them. There was this evil law of burning slaves, and sometimes even men's wives. 82 Philip said: Give me these slaves. Yes, and any more that you will.' He said to Aristarchus: Come, O Jew, raise him. And he touched his face and spat much on him and pulled his hand: in vain, and retired in confusion. 83 Nereus the father said: Raise my son and I will fight the Jews. Philip: If you will not promise not to hurt them, I will not raise him. Nerus: As you will. 84 Philip went to the bier and prayed, and breath entered into the lad Theophilus, and he opened his eyes and looked on Philip. A second time Philip said: Young man, in the name of Jesus Christ who was crucified under Pontius Pilate, arise. And he leapt from the bier. All cried: One is the God of Philip . . . and the slaves were made free. All believed. 86 Philip taught, baptized, destroyed idols, ordained, gave canons and rules.

VII. Of Nerkela (and) Ireus at Nicatera.

87 Nerkela and Artemela were blessed by Philip. 88 Ireus and Nereus consulted about building a church, and agreed to build it on Nereus' land. 89 Only the Jews were discontented and decided to withdraw. 90 Philip came to the new building and addressed the people, 91 and made Ireus bishop and prayed over him, and announced that he was going away. 92 All wept, but he consoled them. 93 They loaded camels with provisions and accompanied him 20 stadia. He dismissed them and would only take five loaves. They all saluted him thrice, and fell on their faces and prayed for his blessing, and watched him out of sight, and returned to the city.

VIII. Wherein the kid and the leopard in the wilderness believed

94 It came to pass when the Saviour divided the apostles and each went forth according to his lot, that it fell to Philip to go to the country of the Greeks: and he thought it hard, and wept. And Mariamne his sister (it was she that made ready the bread and salt at the breaking of bread, but Martha was she that ministered to the multitudes and laboured much) seeing it, went to Jesus and said: Lord, seest thou not how my brother is vexed? 95 And he said: I know, thou chosen among women; but go with him and encourage him, for I know that he is a wrathful and rash man, and if we let him go alone he will bring many retributions on men. But lo, I will send Bartholomew and John to suffer hardships in the same city, because of the much wickedness of them that dwell there; for they worship the viper, the mother of snakes. And do thou change thy woman's aspect and go with Philip. And to Philip he said: Why art thou fearful? for I am always with thee.

96 So they all set out for the land of the Ophiani; and when they came to the wilderness of dragons, lo, a great leopard came out of a wood on the hill, and ran and cast himself at their feet and spoke with human voice: I worship you, servants of the divine greatness and apostles of the only-begotten Son of God; command me to speak perfectly. 97 And Philip said: In the name of Jesus Christ, speak. And the leopard took perfect speech and said: Hear me Philip, groomsman of the divine word. Last night I passed through the flocks of goats over against the mount of the she-dragon, the mother of snakes, and seized a kid, and when I went into the wood to eat, after I had wounded it, it took a human voice and wept like a little child, saying to me: O leopard, put off thy fierce heart and the beast like part of thy nature, and put on mildness, for the apostles of the divine greatness are about to pass through this desert, to accomplish perfectly the promise of the glory of the only-begotten Son of God. At these words of the kid I was perplexed, and gradually my heart was changed, and my fierceness turned to mildness, and I did not eat it. And as I listened to its words, I lifted up my eyes and saw you coming, and knew that ye were the servants of the good God. So I left the kid and came to worship you. And now I beseech thee to give me liberty to go with thee everywhere and put off my beastlike nature.

98 And Philip said: Where is the kid? And he said: It is cast down under the oak opposite. Philip said to Bartholomew: Let us go and see him that was smitten, healed, and healing the smiter. And at Philip's bidding the leopard guided them to where the kid lay. 99 Philip and Bartholomew said: Now know we of a truth that there is none that surpasseth thy compassion,

O Jesu lover of man; for thou preventest us and dost convince us by these creatures to believe more and earnestly fulfil our trust. Now therefore, Lord Jesu Christ, come and grant life and breath and secure footing (existence ?) to these creatures, that they may forsake their nature of beast and cattle and come unto tameness, and no longer eat flesh, nor the kid the food of cattle; but that men's hearts may be given them, and they may follow us wherever we go, and eat what we eat, to thy glory, and speak after the manner of men, glorifying thy name.

100 And in that hour the leopard and kid rose up and lifted up their forefeet and said: We glorify and bless thee that hast visited and remembered us in this desert, and changed our beastlike and wild nature into tameness, and granted us the divine word, and put in us a tongue and sense to speak and praise thy name, for great is thy glory. 101 And they fell and worshipped Philip and Bartholomew and Mariamne; and all set out together praising God.

IX. Of the dragon that was slain.

102 They journeyed five days, and one morning after the midnight prayers a sudden wind arose, great and dark (misty), and out of it ran a great smoky (misty) dragon, with a black back, and a belly like coals of brass in sparkles of fire, and a body over 100 cubits long, and a multitude of snakes and their young followed it, and the desert quaked for a long distance.

103 And Philip said: Now is the time to remember the Lord's words: Fear nothing, neither persecution, nor the serpents of that land, nor the dark dragon. Let us stand fast and his power will fail; and pray and sprinkle the air from the cup and the smoke will scatter. 104 So they took the cup and prayed: Thou that sheddest dew on all pyres and bridlest darkness, putting a bit into the dragon's mouth, bringing to nought his anger, turning back the wickedness of the enemy and plunging him into his own fire, shutting his doors and stopping the exits and buffeting his pride: come and be with us in this desert, for we run by thy will and at thy bidding. 105 And he said: Now stand and raise your hands, with the cup you hold, and sprinkle the air in the form of the cross. 106 And there was as a flash of lightning which blinded the dragon and its brood; and they were withered up; and the rays of the sun entered the holes and broke the eggs. But the apostles closed their eyes, unable to face the lightning, and remained unhurt.

It does not seem as if much could have intervened between this Act and the Martyrdom, except perhaps the conversion of some people in the snake-city. However, the manuscripts give a title thus:

Out of the Travels of Philip the Apostle: from the fifteenth Act to the end, wherein is the Martyrdom.

107 (Introductory.) In the days of Trajan, after the Martyrdom of Simon, son of Clopas, bishop of Jerusalem, successor to James, Philip the apostle was preaching through all the cities of Lydia and Asia. 108 And he came to the city Ophioryme (Snake street), which is called Hierapolis of Asia, and was received by Stachys, a believer. And with him were Bartholomew, one of the Seventy, and his sister Mariamne, and their disciples. And they assembled at Stachys' house. 109 And Mariamne sat and listened to Philip discoursing. 110-112 He spoke of the snares of the dragon, who has 'no shape' in creation, and is recognized

and shunned by beasts and birds. 113 For the men of the place worshipped the snake and had images of it, and called Hierapolis Ophioryme. And many were converted. 114 And Nicanora the proconsul's wife believed, she was diseased, especially in her eyes, and had been healed. She now came in a silver litter. 115 And Mariamne said in Hebrew: Alikaman, ikasame, marmari, iachaman, mastranan, achaman, which means: O daughter of the father, my lady, who wast given as a pledge to the serpent, Christ is come to thee (and much more). 116 And Nicanora said: I am a Hebrew, speak to me in my fathers' tongue. I heard of your preaching and was healed. 117 And they prayed for her. 118 But her tyrant husband came and said: How is this? who has healed you? 119 And she said: Depart from me, and lead a chaste and sober life. 120 And he dragged her by the hair and threatened to kill her. And the apostles were arrested, 121 and scourged and dragged to the temple, 122 and shut up in it (with the leopard and the kid. These are omitted in the principal text, but constantly occur in another recension: rightly, of course). 123 The people and priests came and demanded vengeance on the sorcerers. 124 The proconsul was afraid of his wife, for he had been almost blinded by a wonderful light when he looked through the window at her when praying. 125 They stripped and searched the apostles for charms, and pierced Philip's ankles and thighs and hung him head downward, and Bartholomew they hung naked by the hair. 126 And they smiled on each other, as not being tormented. But Mariamne on being stripped became like an ark of glass full of light and fire and every one ran away. 127 And Philip and Bartholomew talked in Hebrew, and Philip said: Shall we call down fire from heaven? 128 And now John arrived, and asked what was happening, and the people told him. 129 And he was taken to the place. Philip said to Bartholomew in Hebrew: Here is John the son of Barega (or, he that is in Berek), that is (or, where is) the living water. And John said: The mystery of him that hanged between the heaven and the earth be with you.

130 Then John addressed the people, warning them against the serpent. Inter alia: When all matter was wrought and spread out throughout the system of heaven, the works of God entreated God that they might see his glory: and when they saw it, their desire became gall and bitterness, and the earth became the storehouse of that which went astray, and the result and the superfluity of the creation was gathered together and became like an egg: and the serpent was born.

131 The people said: We took you for a fellow citizen, but you are in league with these men. The priests are going to wring out your blood and mix it with wine and give it to the Viper. When they came to take John their hands were paralysed. John said to Philip: Let us not render evil for evil. Philip said: I shall endure it no longer. 132 The three others dissuaded him; but he said: Abalo, arimouni, douthael, tharseleen, nachaoth, aeidounaph, teleteloein, which is (after many invocations descriptive of God): let the deep open and swallow these men: yea, Sabaoth. 133 It opened and the whole place was swallowed, about 7,000 men, save where the apostles were. And their voices came up, crying for mercy and saying: Lo, the cross enlighteneth us. And a voice was heard: I will have mercy on you in my cross of light. 134 But Stachys and his house, and Nicanora and 50 others, and 100 virgins remained safe. 135 Jesus appeared and rebuked Philip. 136 But he defended himself. 137 And the Lord said: Since you have been unforgiving and wrathful, you shall indeed die in glory and be taken by

angels to paradise, but shall remain outside it forty days, in fear of the flaming sword, and then I will send Michael and he shall let you in. And Bartholomew shall go to Lycaonia and be crucified there, and Mariamne's body shall be laid up in the river Jordan. And I shall bring back those who have been swallowed up. 138 And he drew a cross in the air, reaching down into the abyss, and it was filled with light, and the cross was like a ladder. And Jesus called the people, and they all came up, save the proconsul and the Viper And seeing the apostles they mourned and repented. 139 And Philip, still hanging, spoke to them and told them of his offense 140 And some ran to take him down: but he refused and spoke to them " Be not grieved that I hang thus, for I bear the form (type) of the first man, who was brought upon earth head downwards, and again by the tree of the cross made alive from the death of his transgression. And now do I fulfil the precept. For the Lord said to me: Unless ye make that which is beneath to be above, and the left to be right (and the right left), ye shall not enter into my kingdom. Be like me in this: for all the world is turned the wrong way, and every soul that is in it." 141 Further he spoke to them of the incarnation, 142 and bade them loose Bartholomew, and told him and Mariamne of their destiny. Build a church in the place where I die, and let the leopard and kid be there, and let Nicanora look after them till they die, and then bury them at the church gate: and let your peace be in the house of Stachys: and he exhorted them to purity. "Therefore our brother Peter fled from every place where a woman was: and further, he had offense given by reason of his own daughter. And he prayed the Lord, and she had a palsy of the side that she might not be led astray." 143 Bury me not in linen like the Lord, but in papyrus, and pray for me forty days. Where my blood is dropping a vine will grow, and ye shall use the wine of it for the cup: and partake of it on the third day. 144 And he prayed the Lord to receive him, and protect him against all enemies. "Let not their dark air cover me, that I may pass the waters of fire and all the abyss. Clothe me in thy glorious robe and thy seal of light that ever shineth, until I have passed by all the rulers of the world and the evil dragon that opposeth us." 145 And he died. 146 And they buried him as he directed. And a heavenly voice said he had received the crown.

147 After three days the vine grew Up. And they made the offering daily for forty days, and built the church and made Stachys bishop. And all the city believed. 148 And at the end of forty days the Saviour appeared in the form of Philip and told Bartholomew and Mariamne that he had entered paradise, and bade them go their ways. And Bartholomew went to Lycaonia and Mariamne to Jordan, and Stachys and the brethren abode where they were.

The narrative of the Act preserved in Syriac is this.

Philip, at Jerusalem, had a vision of Jesus, who commanded him to go to the city of Carthage, ' which is in Azotus ', and drive out the ruler of Satan, and preach the kingdom. He said: I know not Latin or Greek, and the people there do not know Aramaic. Jesus said: Did I not create Adam and give him speech? Go, and I will be with thee.

He went to Samaria, thence to Caesarea, and to the harbour and found a ship waiting for a wind. Asked to take Philip to Carthage, the captain said: Do not annoy me, we have waited twenty days: fetch your baggage and perhaps we shall get a wind, for you look like a servant of God. Philip: I have none; tell the passengers to come on board Let us pray for a fair

wind. Turning to the west he commanded the angel of peace who has charm of fair winds to send a wind to take him to Carthage in a single day.

On board was a Jew, Ananias, who blasphemed (*sotto voce*, it seems) and said: May Adonai recompense thee, and the Christ on whom thou callest, who is become dust and lies in Jerusalem, while thou livest and leadest ignorant men astray by his name.

A wind came and filled the sail. The Jew rose to help to hoist the sail, and an angel bound him by the great toes and hung him head down on the top of the sail. The ship flew onward and the Jew cried out. Philip said: You shall not come down till you confess. He confessed his secret blasphemy. Philip: Dost thou now believe? Ananias confessed belief in a speech in which he enumerated Christ's (God's) mighty acts from creation to the deliverance of Susanna. Philip asked that he might be pardoned, and the angel brought him down. And the 495 men on the ship feared.

They looked up and saw the pharos of Carthage, and said; Can this be true? O fools, said Ananias, did ye not see what befell me for unbelief? If he commands that city in Christ's name, it will take all its inhabitants and go and stop in Egypt. The ship came into harbour. Philip dismissed the passengers, and stayed on board to confirm the captain.

On the Sunday he went up to the city to drive out Satan, and as he entered the gates, signed himself with the cross. He saw a black man on a throne with two serpents about his loins, and eyes like coals of fire, and flame coming from his mouth, there was a smell of smoke, and black men in troops were on his right and left. When Philip crossed himself the ruler fell backward and all his troops. Philip said: Fall, and rise not . . . The ruler said: Why curse me? I do not abide here, but my troops wander over the earth and come to me at the third hour of the day, but they do not touch a disciple of Jesus. Woe is me! whither can I go? In all the four quarters of the world his gospel is preached. I am completely overthrown.

The whole city heard him, but saw him not. Philip bade him go, and he took his throne and his troops and flew away bewailing till they came to Babel, and he settled there. The whole city was in fear and Philip bade them leave their idols and turn to God, They praised God, and Philip went back to the ship. On the Sabbath the Jews assembled in their synagogue and summoned Ananias, and asked if his adventures were true. He signed himself with the cross and said: It is true, and God forbid I should renounce Jesus the Christ. He then addressed them in a long and very abusive speech (modelled more or less on that of Stephen), enumerating all their wicked acts. Then arose Joshua, the son of Nun, and ye sought to kill him with deadly poison . . . Isaiah the prophet, and ye sawed him with a saw of boxwood . . . Ezekiel, and ye dragged him by his feet until his brains were dashed out . . . Habakkuk, and through your sins he went astray from his prophetic office.' His face was like an angel. A priest arose and kicked him, and he died, and they buried him in the synagogue.

Next day Philip in the ship prayed and asked that Ananias might be delivered from the Jews. God commanded the earth and it gave a passage like a water-pipe, and conveyed Ananias to the bottom of the sea, and a dolphin bore up the body. Philip saw it, and after reassuring the people, bade it take the body back till he should go and convict the murderers.

Next day Philip went to the governor and got him to assemble all the Jews, and sit in judgement. Philip, to the Jews: Where is Ananias? They: Are we his keeper? Philip: Well are you called children of Cain, for, &c. Tell me where he is, and I will ask pardon for you. Jews: We have said we do not know. Philip: Do not lie. Jews: If the spirit were in you, you would know that we do not lie. Philip: If he is found with you, what do you deserve? Jews: Death from God and Caesar. Philip: Swear to me. They swore they knew nothing.

He looked and saw a man leading a sick ox to sell. He said to it: I command thee, go to the synagogue and call Ananias to rise and come and put these men to shame. The ox dragged his owner along and ran and called Ananias. He rose and laid hold of the ox with his right hand, and they came to Philip and prostrated themselves. Philip said: Whence comest thou? Ananias said: From the synagogue of these Jews, who murdered me for confessing Jesus: do me justice. Philip: The Lord has commanded us not to render evil for evil. The ox said: Order me and I will kill these men with my horns. Philip: Hurt no man, but go and serve thy master, and the Lord will heal thee. They went home in peace.

The governor said: These Jews deserve death. Philip: I am not come to kill but to give life. The Jews' mouths were closed.

Ananias spoke to the Jews and Philip also: but they did not ask pardon, so they were cast out. Three thousand Gentiles and fifteen hundred Jews believed; the unbelievers left the city, and before sunset an angel slew forty of the Jewish priests for shedding innocent blood: and all who saw it confessed and worshipped.

It is not clear, in the present state of our texts, where this episode could be fitted in to the Greek Acts. The Third Act, which has a voyage to Azotus, seems a possible place. But a glance at the Greek Acts shows that in spite of the appearance of method imparted by a division into Acts, there is no coherence at all in them, until we get to the city of the snake.

The first Act cannot have begun so abruptly as it now does. The second is equally abrupt in its introduction. The third is linked to it by the mention of Parthia, but there is great inconsequence in it, for it presupposes that Philip has done nothing as yet. The fourth is linked to the third by the scene, Azotus. The fifth, sixth, and seventh, at Niatera, are wholly detached from what has gone before, and with the ninth we make a fresh start.

The Acts of Thomas

The First Act: When he went into India with Abbanes the merchant.

At that season all we the apostles were at Jerusalem, Simon which is called Peter and Andrew his brother, James the son of Zebedee and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, James the son of Alphaeus and Simon the Canaanite, and Judas the brother of James: and we divided the regions of the world, that every one of us should go unto the region that fell to him and unto the nation whereunto the Lord sent him.

According to the lot, therefore, India fell unto Judas Thomas, which is also the twin: but he would not go, saying that by reason of the weakness of the flesh he could not travel, and 'I am an Hebrew man; how can I go amongst the Indians and preach the truth?' And as he thus reasoned and spake, the Saviour appeared unto him by night and saith to him: Fear not, Thomas, go thou unto India and preach the word there, for my grace is with thee. But he would not obey, saying: Whither thou wouldest send me, send me, but elsewhere, for unto the Indians I will not go.

2 And while he thus spake and thought, it chanced that there was there a certain merchant come from India whose name was Abbanes, sent from the King Gundaphorus [Gundaphorus is a historical personage who reigned over a part of India in the first century after Christ. His coins bear his name in Greek, as Hyndopheres], and having commandment from him to buy a carpenter and bring him unto him.

Now the Lord seeing him walking in the market-place at noon said unto him: Wouldest thou buy a carpenter? And he said to him: Yea. And the Lord said to him: I have a slave that is a carpenter and I desire to sell him. And so saying he showed him Thomas afar off, and agreed with him for three litrae of silver unstamped, and wrote a deed of sale, saying: I, Jesus, the son of Joseph the carpenter, acknowledge that I have sold my slave, Judas by name, unto thee Abbanes, a merchant of Gundaphorus, king of the Indians. And when the deed was finished, the Saviour took Judas Thomas and led him away to Abbanes the merchant, and when Abbanes saw him he said unto him: Is this thy master? And the apostle said: Yea, he is my Lord. And he said: I have bought thee of him. And thy apostle held his peace.

3 And on the day following the apostle arose early, and having prayed and besought the Lord he said: I will go whither thou wilt, Lord Jesus: thy will be done. And he departed unto Abbanes the merchant, taking with him nothing at all save only his price. For the Lord had given it unto him, saying: Let thy price also be with thee, together with my grace, wheresoever thou goest.

And the apostle found Abbanes carrying his baggage on board the ship; so he also began to carry it aboard with him. And when they were embarked in the ship and were set down Abbanes questioned the apostle, saying: What craftsmanship knowest thou? And he said: In wood I can make ploughs and yokes and augers (ox-goads, Syr.), and boats and oars for boats and masts and pulleys; and in stone, pillars and temples and court-houses for kings. And Abbanes the merchant said to him: Yea, it is of such a workman that we have need. They began then to sail homeward; and they had a favourable wind, and sailed prosperously till they reached Andrapolis, a royal city.

4 And they left the ship and entered into the city, and lo, there were noises of flutes and water-organs, and trumpets sounded about them; and the apostle inquired, saying: What is this festival that is in this city? And they that were there said to him: Thee also have the gods brought to make merry in this city. For the king hath an only daughter, and now he giveth her in marriage unto an husband: this rejoicing, therefore, and assembly of the wedding to-day is the festival which thou hast seen. And the king hath sent heralds to proclaim everywhere that all should come to the marriage, rich and poor, bond and free, strangers and citizens: and if

any refuse and come not to the marriage he shall answer for it unto the king. And Abbanes hearing that, said to the apostle: Let us also go, lest we offend the king, especially seeing we are strangers. And he said: Let us go.

And after they had put up in the inn and rested a little space they went to the marriage; and the apostle seeing them all set down (reclining), laid himself, he also, in the midst, and all looked upon him, as upon a stranger and one come from a foreign land: but Abbanes the merchant, being his master, laid himself in another place.

5 And as they dined and drank, the apostle tasted nothing; so they that were about him said unto him: Wherefore art thou come here, neither eating nor drinking? but he answered them, saying: I am come here for somewhat greater than the food or the drink, and that I may fulfil the king's will. For the heralds proclaim the king's message, and whoso hearkeneth not to the heralds shall be subject to the king's judgement.

So when they had dined and drunken, and garlands and unguents were brought to them, every man took of the unguent, and one anointed his face and another his beard and another other parts of his body; but the apostle anointed the top of his head and smeared a little upon his nostrils, and dropped it into his ears and touched his teeth with it, and carefully anointed the parts about his heart: and the wreath that was brought to him, woven of myrtle and other flowers, he took, and set it on his head, and took a branch of calamus and held it in his hand.

Now the flute-girl, holding her flute in her hand, went about to them all and played, but when she came to the place where the apostle was, she stood over him and played at his head for a long space: now this flute-girl was by race an Hebrew.

6 And as the apostle continued looking on the ground, one of the cup-bearers stretched forth his hand and gave him a buffet; and the apostle lifted up his eyes and looked upon him that smote him and said: My God will forgive thee in the life to come this iniquity, but in this world thou shalt show forth his wonders and even now shall I behold this hand that hath smitten me dragged by dogs. And having so said, he began to sing and to say this song:

The damsel is the daughter of light, in whom consisteth and dwelleth the proud brightness of kings, and the sight of her is delightful, she shineth with beauty and cheer. Her garments are like the flowers of spring, and from them a waft of fragrance is borne; and in the crown of her head the king is established which with his immortal food (ambrosia) nourisheth them that are founded upon him; and in her head is set truth, and with her feet she showeth forth joy. And her mouth is opened, and it becometh her well: thirty and two are they that sing praises to her. Her tongue is like the curtain of the door, which waveth to and fro for them that enter in: her neck is set in the fashion of steps which the first maker hath wrought, and her two hands signify and show, proclaiming the dance of the happy ages, and her fingers point out the gates of the city. Her chamber is bright with light and breatheth forth the odour of balsam and all spices, and giveth out a sweet smell of myrrh and Indian leaf, and within are myrtles strown on the floor, and [GARLANDS] of all manner of odorous flowers, and the door-posts(?) are adorned with freedst. 7 And surrounding her her groomsmen keep her, the number of whom is seven, whom she herself hath chosen. And her bridesmaids are seven,

and they dance before her. And twelve in number are they that serve before her and are subject unto her, which have their aim and their look toward the bridegroom, that by the sight of him they may be enlightened; and for ever shall they be with her in that eternal joy, and shall be at that marriage whereto the princes are gathered together and shall attend at that banquet whereof the eternal ones are accounted worthy, and shall put on royal raiment and be clad in bright robes; and in joy and exultation shall they both be and shall glorify the Father of all, whose proud light they have received, and are enlightened by the sight of their lord; whose immortal food they have received, that hath no failing (excrementum, Syr.), and have drunk of the wine that giveth then neither thirst nor desire. And they have glorified and praised with the living spirit, the Father of truth and the mother of wisdom.

8 And when he had sung and ended this song, all that were there present gazed upon him; and he kept silence, and they saw that his likeness was changed, but that which was spoken by him they understood not, forasmuch as he was an Hebrew and that which he spake was said in the Hebrew tongue. But the flute-girl alone heard all of it, for she was by race an Hebrew and she went away from him and played to the rest, but for the most part she gazed and looked upon him, for she loved him well, as a man of her own nation; moreover he was comely to look upon beyond all that were there. And when the flute-girl had played to them all and ended, she sat down over against him, gazing and looking earnestly upon him. But he looked upon no man at all, neither took heed of any but only kept his eyes looking toward the ground, waiting the time when he might depart thence.

But the cup-bearer that had buffeted him went down to the well to draw water; and there chanced to be a lion there, and it slew him and left him Lying in that place, having torn his limbs in pieces, and forthwith dogs seized his members, and among them one black dog holding his right hand in his mouth bare it into the place of the banquet.

9 And all when they saw it were amazed and inquired which of them it was that was missing. And when it became manifest that it was the hand of the cup-bearer which had smitten the apostle, the flute-girl brake her flute and cast it away and went and sat down at the apostle's feet, saying: This is either a god or an apostle of God, for I heard him say in the Hebrew tongue: 'I shall now see the hand that hath smitten me dragged by dogs', which thing ye also have now beheld; for as he said, so hath it come about. And some believed her, and some not.

But when the king heard of it, he came and said to the apostle: Rise up and come with me, and pray for my daughter: for she is mine only-begotten, and to-day I give her in marriage. But the apostle was not willing to go with him, for the Lord was not yet revealed unto him in that place. But the king led him away against his will unto the bride-chamber that he might pray for them.

10 And the apostle stood, and began to pray and to speak thus: My Lord and MY God, that travellest with thy servants, that guidest and correctest them that believe in thee, the refuge and rest of the oppressed, the hope of the poor and ransom of captives, the physician of the souls that lie sick and saviour of all creation, that givest life unto the world and strengthenest souls; thou knowest things to come, and by our means accomplishest them: thou Lord art he that revealeth hidden mysteries and maketh manifest words that are secret: thou Lord art the

planter of the good tree, and of thine hands are all good works engendered: thou Lord art he that art in all things and passest through all, and art set in all thy works and manifested in the working of them all. Jesus Christ, Son of compassion and perfect saviour, Christ, Son of the living God, the undaunted power that hast overthrown the enemy, and the voice that was heard of the rulers, and made all their powers to quake, the ambassador that wast sent from the height and camest down even unto hell, who didst open the doors and bring up thence them that for many ages were shut up in the treasury of darkness, and showedst them the way that leadeth up unto the height: I beseech thee, Lord Jesu, and offer unto thee supplication for these young persons, that thou wouldest do for them the things that shall help them and be expedient and profitable for them. And he laid his hands on them and said: The Lord shall be with you, and left them in that place and departed.

11 And the king desired the groomsmen to depart out of the bride-chamber; and when all were gone out and the doors were shut, the bridegroom lifted up the curtain of the bride-chamber to fetch the bride unto him. And he saw the Lord Jesus bearing the likeness of Judas Thomas and speaking with the bride; even of him that but now had blessed them and gone out from them, the apostle; and he saith unto him: Wentest thou not out in the sight of all? how then art thou found here? But the Lord said to him: I am not Judas which is also called Thomas but I am his brother. And the Lord sat down upon the bed and bade them also sit upon chairs, and began to say unto them:

12 Remember, my children, what my brother spake unto you and what he delivered before you: and know this, that if ye abstain from this foul intercourse, ye become holy temples, pure, being quit of impulses and pains, seen and unseen, and ye will acquire no cares of life or of children, whose end is destruction: and if indeed ye get many children, for their sakes ye become grasping and covetous, stripping orphans and overreaching widows, and by so doing subject yourselves to grievous punishments. For the more part of children become useless oppressed of devils, some openly and some invisibly, for they become either lunatic or half withered or blind or deaf or dumb or paralytic or foolish; and if they be sound, again they will be vain, doing useless or abominable acts, for they will be caught either in adultery or murder or theft or fornication, and by all these will ye be afflicted.

But if ye be persuaded and keep your souls chaste before God, there will come unto you living children whom these blemishes touch not, and ye shall be without care, leading a tranquil life without grief or anxiety, looking to receive that incorruptible and true marriage, and ye shall be therein groomsmen entering into that bride-chamber which is full of immortality and light.

13 And when the young people heard these things, they believed the Lord and gave themselves up unto him, and abstained from foul desire and continued so, passing the night in that place. And the Lord departed from before them, saying thus: The grace of the Lord shall be with you.

And when the morning was come the king came to meet them and furnished a table and brought it in before the bridegroom and the bride. And he found them sitting over against each other and the face of the bride he found unveiled, and the bridegroom was right joyful.

And the mother came unto the bride and said: Why sittest thou so, child, and art not ashamed, but art as if thou hadst lived with thine husband a long season? And her father said: Because of thy great love toward thine husband dost thou not even veil thyself?

14 And the bride answered and said: Verily, father, I am in great love, and I pray my Lord that the love which I have perceived this night may abide with me, and I will ask for that husband of whom I have learned to-day: and therefore I will no more veil myself, because the mirror (veil) of shame is removed from me; and therefore am I no more ashamed or abashed, because the deed of shame and confusion is departed far from me; and that I am not confounded, it is because my astonishment hath not continued with me; and that I am in cheerfulness and joy, it is because the day of my joy hath not been troubled; and that I have set at nought this husband and this marriage that passeth away from before mine eyes, it is because I am joined in another marriage; and that I have had no intercourse with a husband that is temporal, whereof the end is with lasciviousness and bitterness of soul, it is because I am yoked unto a true husband.

15 And while the bride was saying yet more than this, the bridegroom answered and said: I give thee thanks, O Lord, that hast been proclaimed by the stranger, and found in us; who hast removed me far from corruption and sown life in me; who hast rid me of this disease that is hard to be healed and cured and abideth for ever, and hast implanted sober health in me; who hast shown me thyself and revealed unto me all my state wherein I am; who hast redeemed me from falling and led me to that which is better, and set me free from temporal things and made me worthy of those that are immortal and everlasting; that hast made thyself lowly even down to me and my littleness, that thou mayest present me unto thy greatness and unite me unto thyself; who hast not withheld thine own bowels from me that was ready to perish, but hast shown me how to seek myself and know who I was, and who and in what manner I now am, that I may again become that which I was: whom I knew not, but thyself didst seek me out: of whom I was not aware, but thyself hast taken me to thee: whom I have perceived, and now am not able to be unmindful of him: whose love burneth within me, and I cannot speak it as is fit, but that which I am able to say of it is little and scanty, and not fitly proportioned unto his glory: yet he blameth me not that presume to say unto him even that which I know not: for it is because of his love that I say even this much.

16 Now when the king heard these things from the bridegroom and the bride, he rent his clothes and said unto them that stood by him: Go forth quickly and go about the whole city, and take and bring me that man that is a sorcerer who by ill fortune came unto this city; for with mine own hands I brought him into this house, and I told him to pray over this mine ill-starred daughter; and whoso findeth and bringeth him to me, I will give him whatsoever he asketh of me. They went, therefore and went about seeking him, and found him not; for he had set sail. They went also unto the inn where he had lodged and found there the flute-girl weeping and afflicted because he had not taken her with him. And when they told her the matter that had befallen with the young people she was exceeding glad at hearing it, and put away her grief and said: Now have I also found rest here. And she rose up and went unto them, and was with them a long time, until they had instructed the king also. And many of the

brethren also gathered there until they heard the report of the apostle, that he was come unto the cities of India and was teaching there: and they departed and joined themselves unto him.

The Second Act: Concerning his coming unto the king Gundaphorus.

17 Now when the apostle was come into the cities of India with Abbanes the merchant, Abbanes went to salute the king Gundaphorus, and reported to him of the carpenter whom he had brought with him. And the king was glad, and commanded him to come in to him. So when he was come in the king said unto him: What craft understandest thou? The apostle said unto him: The craft of carpentering and of building. The king saith unto him: What craftsmanship, then, knowest thou in wood, and what in stone? The apostle saith: In wood: ploughs, yokes, goads, pulleys, and boats and oars and masts; and in stone: pillars, temples, and court-houses for kings. And the king said: Canst thou build me a palace? And he answered: Yea, I can both build and furnish it; for to this end am I come, to build and to do the work of a carpenter.

18 And the king took him and went out of the city gates and began to speak with him on the way concerning the building of the court-house, and of the foundations, how they should be laid, until they came to the place wherein he desired that the building should be; and he said: Here will I that the building should be. And the apostle said: Yea, for this place is suitable for the building. But the place was woody and there was much water there. So the king said: Begin to build. But he said: I cannot begin to build now at this season. And the king said: When canst thou begin? And he said: I will begin in the month Dios and finish in Xanthicus. But the king marvelled and said: Every building is builded in summer, and canst thou in this very winter build and make ready a palace? And the apostle said: Thus it must be, and no otherwise is it possible. And the king said: If, then, this seem good to thee, draw me a plan, how the work shall be, because I shall return hither after some long time. And the apostle took a reed and drew, measuring the place; and the doors he set toward the sunrising to look toward the light, and the windows toward the west to the breezes, and the bakehouse he appointed to be toward the south and the aqueduct for the service toward the north. And the king saw it and said to the apostle: Verily thou art a craftsman and it belitteth thee to be a servant of kings. And he left much money with him and departed from him.

19 And from time to time he sent money and provision, and victual for him and the rest of the workmen. But Thomas receiving it all dispensed it, going about the cities and the villages round about, distributing and giving alms to the poor and afflicted, and relieving them, saying: The king knoweth how to obtain recompense fit for kings, but at this time it is needful that the poor should have refreshment.

After these things the king sent an ambassador unto the apostle, and wrote thus: Signify unto me what thou hast done or what I shall send thee, or of what thou hast need. And the apostle sent unto him, saying: The palace (praetorium) is builded and only the roof remaineth. And the king hearing it sent him again gold and silver (lit. unstamped), and wrote unto him: Let the palace be roofed, if it is done. And the apostle said unto the Lord: I thank thee O Lord in all things, that thou didst die for a little space that I might live for ever in thee, and that thou hast sold me that by me thou mightest set free many. And he ceased not to teach and to

refresh the afflicted, saying: This hath the Lord dispensed unto you, and he giveth unto every man his food: for he is the nourisher of orphans and steward of the widows, and unto all that are afflicted he is relief and rest.

20 Now when the king came to the city he inquired of his friends concerning the palace which Judas that is called Thomas was building for him. And they told him: Neither hath he built a palace nor done aught else of that he promised to perform, but he goeth about the cities and countries, and whatsoever he hath he giveth unto the poor, and teacheth of a new God, and healeth the sick, and driveth out devils, and doeth many other wonderful things; and we think him to be a sorcerer. Yet his compassions and his cures which are done of him freely, and moreover the simplicity and kindness of him and his faith, do declare that he is a righteous man or an apostle of the new God whom he preacheth; for he fasteth continually and prayeth, and eateth bread only, with salt, and his drink is water, and he weareth but one garment alike in fair weather and in winter, and receiveth nought of any man, and that he hath he giveth unto others. And when the king heard that, he rubbed his face with his hands, and shook his head for a long space.

21 And he sent for the merchant which had brought him, and for the apostle, and said unto him: Hast thou built me the palace? And he said: Yea. And the king said: When, then, shall we go and see it? but he answered him and said: Thou canst not see it now, but when thou departest this life, then thou shalt see it. And the king was exceeding wroth, and commanded both the merchant and Judas which is called Thomas to be put in bonds and cast into prison until he should inquire and learn unto whom the king's money had been given, and so destroy both him and the merchant.

And the apostle went unto the prison rejoicing, and said to the merchant: Fear thou nothing, only believe in the God that is preached by me, and thou shalt indeed be set free from this world, but from the world to come thou shalt receive life. And the king took thought with what death he should destroy them. And when he had determined to flay them alive and burn them with fire, in the same night Gad the king's brother fell sick, and by reason of his vexation and the deceit which the king had suffered he was greatly oppressed; and sent for the king and said unto him: O king my brother, I commit unto thee mine house and my children; for I am vexed by reason of the provocation that hath befallen thee, and lo, I die; and if thou visit not with vengeance upon the head of that sorcerer, thou wilt give my soul no rest in hell. And the king said to his brother: All this night have I considered how I should put him to death and this hath seemed good to me, to flay him and burn him with fire, both him and the merchant which brought him (Syr. Then the brother of the king said to him: And if there be anything else that is worse than this, do it to him; and I give thee charge of my house and my children).

22 And as they talked together, the soul of his brother Gad departed. And the king mourned sore for Gad, for he loved him much, and commanded that he should be buried in royal and precious apparel (Syr. sepulchre). Now after this angels took the soul of Gad the king's brother and bore it up into heaven, showing unto him the places and dwellings that were there, and inquired of him: In which place wouldest thou dwell? And when they drew near

unto the building of Thomas the apostle which he had built for the king, Gad saw it and said unto the angels: I beseech you, my lords, suffer me to dwell in one of the lowest rooms of these. And they said to him: Thou canst not dwell in this building. And he said: Wherefore ? And they say unto him: This is that palace which that Christian builded for thy brother. And he said: I beseech you, my lords, suffer me to go to my brother, that I may buy this palace of him, for my brother knoweth not of what sort it is, and he will sell it unto me.

23 Then the angels let the soul of Gad go. And as they were putting his grave clothes upon him, his soul entered into him and he said to them that stood about him: Call my brother unto me, that I may ask one petition of him. Straightway therefore they told the king, saying: Thy brother is revived. And the king ran forth with a great company and came unto his brother and entered in and stood by his bed as one amazed, not being able to speak to him. And his brother said: I know and am persuaded, my brother, that if any man had asked of thee the half of thy kingdom, thou wouldest have given it him for my sake; therefore I beg of thee to grant me one favour which I ask of thee, that thou wouldest sell me that which I ask of thee. And the king answered and said: And what is it which thou askest me to sell thee? And he said: Convince me by an oath that thou wilt grant it me. And the king sware unto him: One of my possessions, whatsoever thou shalt ask, I will give thee. And he saith to him: Sell me that palace which thou hast in the heavens ? And the king said: Whence should I have a palace in the heavens? And he said: Even that which that Christian built for thee which is now in the prison, whom the merchant brought unto thee, having purchased him of one Jesus: I mean that Hebrew slave whom thou desiredst to punish as having suffered deceit at his hand: whereat I was grieved and died, and am now revived.

24 Then the king considering the matter, understood it of those eternal benefits which should come to him and which concerned him, and said: That palace I cannot sell thee, but I pray to enter into it and dwell therein and to be accounted worthy of the inhabitants of it, but if thou indeed desirest to buy such a palace, lo, the man liveth and shall build thee one better than it. And forthwith he sent and brought out of prison the apostle and the merchant that was shut up with him, saying: I entreat thee, as a man that entreateth the minister of God, that thou wouldest pray for me and beseech him whose minister thou art to forgive me and overlook that which I have done unto thee or thought to do, and that I may become a worthy inhabitant of that dwelling for the which I took no pains, but thou hast builded it for me, labouring alone, the grace of thy God working with thee, and that I also may become a servant and serve this God whom thou preachest. And his brother also fell down before the apostle and said: I entreat and supplicate thee before thy God that I may become worthy of his ministry and service, and that it may fall to me to be worthy of the things that were shown unto me by his angels.

25 And the apostle, filled with joy, said: I praise thee, O Lord Jesu, that thou hast revealed thy truth in these men; for thou only art the God of truth, and none other, and thou art he that knoweth all things that are unknown to the most; thou, Lord, art he that in all things showest compassion and sparest men. For men by reason of the error that is in them have overlooked thee but thou hast not overlooked them. And now at my supplication and request do thou receive the king and his brother and join them unto thy fold, cleansing them with thy washing

and anointing them with thine oil from the error that encompasseth them: and keep them also from the wolves, bearing them into thy meadows. And give them drink out of thine immortal fountain which is neither fouled nor drieth up; for they entreat and supplicate thee and desire to become thy servants and ministers, and for this they are content even to be persecuted of thine enemies, and for thy sake to be hated of them and to be mocked and to die, like as thou for our sake didst suffer all these things, that thou mightest preserve us, thou that art Lord and verily the good shepherd. And do thou grant them to have confidence in thee alone, and the succour that cometh of thee and the hope of their salvation which they look for from thee alone; and that they may be grounded in thy mysteries and receive the perfect good of thy graces and gifts, and flourish in thy ministry and come to perfection in thy Father.

26 Being therefore wholly set upon the apostle, both the king Gundaphorus and Gad his brother followed him and departed not from him at all, and they also relieved them that had need giving unto all and refreshing all. And they besought him that they also might henceforth receive the seal of the word, saying unto him: Seeing that our souls are at leisure and eager toward God, give thou us the seal; for we have heard thee say that the God whom thou preachest knoweth his own sheep by his seal. And the apostle said unto them: I also rejoice and entreat you to receive this seal, and to partake with me in this eucharist and blessing of the Lord, and to be made perfect therein. For this is the Lord and God of all, even Jesus Christ whom I preach, and he is the father of truth, in whom I have taught you to believe. And he commanded them to bring oil, that they might receive the seal by the oil. They brought the oil therefore, and lighted many lamps; for it was night (Syr. whom I preach: and the king gave orders that the bath should be closed for seven days, and that no man should bathe in it: and when the seven days were done, on the eighth day they three entered into the bath by night that Judas might baptize them. And many lamps were lighted in the bath).

27 And the apostle arose and sealed them. And the Lord was revealed unto them by a voice, saying: Peace be unto you brethren. And they heard his voice only, but his likeness they saw not, for they had not yet received the added sealing of the seal (Syr. had not been baptized). And the apostle took the oil and poured it upon their heads and anointed and chrismed them, and began to say (Syr. And Judas went up and stood upon the edge of the cistern and poured oil upon their heads and said):

Come, thou holy name of the Christ that is above every name.

Come, thou power of the Most High, and the compassion that is perfect.

Come, gift (charism) of the Most High.

Come, compassionate mother.

Come, communion of the male.

Come, she that revealeth the hidden mysteries.

Come, mother of the seven houses, that thy rest may be in the eighth house.

Come, elder of the five members, mind, thought, reflection, consideration, reason; communicate with these young men.

Come, holy spirit, and cleanse their reins and their heart, and give them the added seal, in the name of the Father and Son and Holy Ghost.

And when they were sealed, there appeared unto them a youth holding a lighted torch, so that their lamps became dim at the approach of the light thereof. And he went forth and was no more seen of them. And the apostle said unto the Lord: Thy light, O Lord, is not to be contained by us, and we are not able to bear it, for it is too great for our sight.

And when the dawn came and it was morning, he brake bread and made them partakers of the eucharist of the Christ. And they were glad and rejoiced.

And many others also, believing, were added to them, and came into the refuge of the Saviour.

28 And the apostle ceased not to preach and to say unto them: Ye men and women, boys and girls, young men and maidens, strong men and aged, whether bond or free, abstain from fornication and covetousness and the service of the belly: for under these three heads all iniquity cometh about. For fornication blindeth the mind and darkeneth the eyes of the soul, and is an impediment to the life (conversation) of the body, turning the whole man unto weakness and casting the whole body into sickness. And greed putteth the soul into fear and shame; being within the body it seizeth upon the goods of others, and is under fear lest if it restore other men's goods to their owner it be put to shame. And the service of the belly casteth the soul into thoughts and cares and vexations, taking thought lest it come to be in want, and have need of those things that are far from it. If, then, ye be rid of these ye become free of care and grief and fear, and that abideth with you which was said by the Saviour: Take no thought for the morrow, for the morrow shall take thought for the things of itself. Remember also that word of him of whom I spake: Look at the ravens and see the fowls of the heaven, that they neither sow nor reap nor gather into barns, and God dispenseth unto them; how much more unto you, O ye of little faith? But look ye for his coming and have your hope in him and believe on his name. For he is the judge of quick and dead, and he giveth to every one according to their deeds, and at his coming and his latter appearing no man hath any word of excuse when he is to be judged by him, as though he had not heard. For his heralds do proclaim in the four quarters (climates) of the world. Repent ye, therefore, and believe the promise and receive the yoke of meekness and the light burden, that ye may live and not die. These things get, these keep. Come forth of the darkness that the light may receive you! Come unto him that is indeed good, that ye may receive grace of him and implant his sign in your souls.

29 And when he had thus spoken, some of them that stood by said: It is time for the creditor to receive the debt. And he said unto them: He that is lord of the debt desireth always to receive more; but let us give him that which is due. And he blessed them, and took bread and oil and herbs and salt and blessed and gave unto them; but he himself continued his fast, for the Lord's day was coming on (Syr. And he himself ate, because the Sunday was dawning).

And when night fell and he slept, the Lord came and stood at his head, saying: Thomas, rise early, and having blessed them all, after the prayer and the ministry go by the eastern road two miles and there will I show thee my glory: for by thy going shall many take refuge with me, and thou shalt bring to light the nature and power of the enemy. And he rose up from sleep and said unto the brethren that were with him: Children, the Lord would accomplish somewhat by me to-day, but let us pray, and entreat of him that we may have no impediment toward him, but that as at all times, so now also it may be done according to his desire and will by us. And having so said, he laid his hands on them and blessed them, and brake the bread of the eucharist and gave it them, saying: This Eucharist shall be unto you for compassion and mercy, and not unto judgement and retribution. And they said Amen.

Note by Professor F. C. Burliitt, D.D.:

In the Acts of Thomas, 27, the apostle, being about to baptize Gundaphorus the king of India with his brother Gad, invokes the holy name of the Christ, and among other invocations says (according to the best Greek text):

'Come, O elder of the five members, mind, idea, thoughtfulness, consideration, reasoning, communicate with these youths.'

What is the essential distinction of these five words for 'mind', and what is meant by the 'elder' (presbuteros, Greek)? We turn to the Syriac, as the original language in which our tale was composed though our present text, which rests here on two manuscripts, has now and then been bowdlerized in the direction of more conventional phraseology, a process that the Greek has often escaped. Here in the Syriac we find (Wright, p.193, l.13; E.Tr., p.166, last line but one):

'Come, Messenger of reconciliation, and communicate with the minds of these youths.'

The word for 'Come' is fem., while 'Messenger' (Izgadda) is masc. This is because the whole prayer is an invocation of the Holy Spirit, which in old Syriac is invariably treated as feminine. The word for Messenger is that used in the Manichaeon cosmogony for a heavenly Spirit sent from the Divine Light: this Spirit appeared as androgynous, so that the use of the word here with the feminine verb is not inappropriate. It further leads us to look out for other indications of Manichaeon phraseology in the passage. But first it suggests to us that [presbuteros] in our passage is a corruption of, or is used for, [presbeutes], 'an ambassador'.

As for the five words for 'mind', they are clearly the equivalents of [hauna, mad'a, re'yana, mahshebhatha, tar'itha], named by Theodore bar Khoni as the Five Shekhinas, or Dwellings, or Manifestations, of the Father of Greatness, the title by which the Manichaeans spoke of the ultimate Source of Light. There is a good discussion of these five words by M. A. Kugener in F. Cumont's [Recherches sur le Manicheisme] i, p. 10, note 3. In English we may say:

hauna means 'sanity', mad'a means 'reason', re'yana means 'mind', mahshabhetha means 'imagination', tar'itha means 'intention'

The Greek terms, used here and also in Acta Archelai, are in my opinion merely equivalents for the Syriac terms.

Act the Third: Concerning the servant

30 And the apostle went forth to go where the Lord had bidden him; and when he was near to the second mile (stone) and had turned a little out of the way, he saw the body of a comely youth lying, and said: Lord, is it for this that thou hast brought me forth, to come hither that I might see this (trial) temptation? thy will therefore be done as thou desirest. And he began to pray and to say: O Lord, the judge of quick and dead, of the quick that stand by and the dead that lie here, and master and father of all things; and father not only of the souls that are in bodies but of them that have gone forth of them, for of the souls also that are in pollutions (al. bodies) thou art lord and judge; come thou at this hour wherein I call upon thee and show forth thy glory upon him that lieth here. And he turned himself unto them that followed him and said: This thing is not come to pass without cause, but the enemy hath effected it and brought it about that he may assault (?) us thereby; and see ye that he hath not made use of another sort, nor wrought through any other creature save that which is his subject.

31 And when he had so said, a great (Syr. black) serpent (dragon) came out of a hole, beating with his head and shaking his tail upon the ground, and with (using) a loud voice said unto the apostle: I will tell before thee the cause wherefore I slew this man, since thou art come hither for that end, to reprove my works. And the apostle said: Yea, say on. And the serpent: There is a certain beautiful woman in this village over against us; and as she passed by me (or my place) I saw her and was enamoured of her, and I followed her and kept watch upon her; and I found this youth kissing her, and he had intercourse with her and did other shameful acts with her: and for me it was easy to declare them before thee, for I know that thou art the twin brother of the Christ and always abolishest our nature (Syr. easy for me to say, but to thee I do not dare to utter them because I know that the ocean-flood of the Messiah will destroy our nature): but because I would not affright her, I slew him not at that time, but waited for him till he passed by in the evening and smote and slew him, and especially because he adventured to do this upon the Lord's day.

And the apostle inquired of him, saying: Tell me of what seed and of what race thou art. 32 And he said unto him: I am a reptile of the reptile nature and noxious son of the noxious father: of him that hurt and smote the four brethren which stood upright (om. Syr.: the elements or four cardinal points may be meant) I am son to him that sitteth on a throne over all the earth that receiveth back his own from them that borrow: I am son to him that girdeth about the sphere: and I am kin to him that is outside the ocean, whose tail is set in his own mouth: I am he that entered through the barrier (fence) into paradise and spake with Eve the things which my father bade me speak unto her: I am he that kindled and inflamed Cain to kill his own brother, and on mine account did thorns and thistles grow up in the earth: I am he that cast down the angels from above and bound them in lusts after women, that children born of earth might come of them and I might work my will in them: I am he that hardened Pharaoh's heart that he should slay the children of Israel and enslave them with the yoke of cruelty: I am he that caused the multitude to err in the wilderness when they made the calf: I

am he that inflamed Herod and enkindled Caiaphas unto false accusation of a lie before Pilate; for this was fitting to me: I am he that stirred up Judas and bribed him to deliver up the Christ: I am he that inhabiteth and holdeth the deep of hell (Tartarus), but the Son of God hath wronged me, against my will, and taken (chosen) them that were his own from me: I am kin to him that is to come from the east, unto whom also power is given to do what he will upon the earth.

33 And when that serpent had spoken these things in the hearing of all the people, the apostle lifted up his voice on high and said: Cease thou henceforth, O most shameless one, and be put to confusion and die wholly, for the end of thy destruction is come, and dare not to tell of what thou hast done by them that have become subject unto thee. And I charge thee in the name of that Jesus who until now contendeth with you for the men that are his own, that thou suck out thy venom which thou hast put into this man, and draw it forth and take it from him. But the serpent said: Not yet is the end of our time come as thou hast said. Wherefore compellest thou me to take back that which I have put into this man, and to die before my time? for mine own father, when he shall draw forth and suck out that which he hath cast into the creation, then shall his end come. And the apostle said unto him: Show, then, now the nature of thy father. And the serpent came near and set his mouth upon the wound of the young man and sucked forth the gall out of it. And by little and little the colour of the young man which was as purple, became white, but the serpent swelled up. And when the serpent had drawn up all the gall into himself, the young man leapt up and stood, and ran and fell at the apostle's feet: but the serpent being swelled up, burst and died, and his venom and gall were shed forth; and in the place where his venom was shed there came a great gulf, and that serpent was swallowed up therein. And the apostle said unto the king and his brother: Take workmen and fill up that place, and lay foundations and build houses upon them, that it may be a dwelling-place for strangers.

34 But the youth said unto the apostle with many tears: Wherein have I sinned against thee? for thou art a man that hast two forms, and wheresoever thou wilt, there thou art found, and art restrained of no man, as I behold. For I saw that man that stood by thee and said unto thee: I have many wonders to show forth by thy means and I have great works to accomplish by thee, for which thou shalt receive a reward; and thou shalt make many to live, and they shall be in rest in light eternal as children of God. Do thou then, saith he, speaking unto thee of me, quicken this youth that hath been stricken of the enemy and be at all times his overseer. Well, therefore, art thou come hither, and well shalt thou depart again unto him, and yet he never shall leave thee at any time. But I am become without care or reproach: and he hath enlightened me from the care of the night and I am at rest from the toil of the day: and I am set free from him that provoked me to do thus, sinning against him that taught me to do contrary thereto: and I have lost him that is the kinsman of the night that compelled me to sin by his own deeds, and have found him that is of the light, and is my kinsman. I have lost him that darkeneth and blindeth his own subjects that they may not know what they do and, being ashamed at their own works, may depart from him, and their works come to an end; and have found him whose works are light and his deeds truth, which if a man doeth he repenteth not of them. And I have left him with whom lying abideth, and before whom darkness goeth as a

veil, and behind him followeth shame, shameless in indolence; and I have found him that showeth me fair things that I may take hold on them, even the son of the truth that is akin unto concord, who scattereth away the mist and enlighteneth his own creation, and healeth the wounds thereof and overthroweth the enemies thereof. But I beseech thee, O man of God, cause me to behold him again, and to see him that is now become hidden from me, that I may also hear his voice whereof I am not able to express the wonder, for it belongeth not to the nature of this bodily organ.

[Before this speech Syr. (Wright) inserts one of equal length, chiefly about man's free will and fall. But the fifth-century palimpsest edited by Mrs. Lewis agrees with the Greek.]

35 And the apostle answered him, saying: If thou depart from these things whereof thou hast received knowledge, as thou hast said, and if thou know who it is that hath wrought this in thee, and learn and become a hearer of him whom now in thy fervent love thou seekest; thou shalt both see him and be with him for ever, and in his rest shalt thou rest, and shalt be in his joy. But if thou be slackly disposed toward him and turn again unto thy former deeds, and leave that beauty and that bright countenance which now was showed thee, and forget the shining of his light which now thou desirest, not only wilt thou be bereaved of this life but also of that which is to come and thou wilt depart unto him whom thou saidst thou hadst lost, and will no more behold him whom thou saidst thou hadst found.

36 And when the apostle had said this, he went into the city holding the hand of that youth, and saying unto him: These things which thou hast seen, my child, are but a few of the many which God hath, for he doth not give us good tidings concerning these things that are seen, but greater things than these doth he promise us; but so long as we are in the body we are not able to speak and show forth those which he shall give unto our souls. If we say that he giveth us light, it is this which is seen, and we have it: and if we say it of wealth, which is and appeareth in the world, we name it (we speak of something which is in the world, Syr.), and we need it not, for it hath been said: Hardly shall a rich man enter into the kingdom of heaven: and if we speak of apparel of raiment wherewith they that are luxurious in this life are clad, it is named (we mention something that nobles wear, Syr.), and it hath been said: They that wear soft raiment are in the houses of kings. And if of costly banquets, concerning these we have received a commandment to beware of them, not to be weighed down With reveling and drunkenness and cares of this life -speaking of things that are- and it hath been said: Take no thought for your life (soul), what ye shall eat or what ye shall drink, neither for your body, what ye shall put on, for the soul is more than the meat and the body than the raiment. And of rest, if we speak of this temporal rest, a judgement is appointed for this also. But we speak of the world which is above, of God and angels, of watchers and holy ones of the immortal (ambrosial) food and the drink of the true vine, of raiment that endureth and groweth not old, of things which eye hath not seen nor ear heard, neither have they entered into the heart of sinful men, the things which God hath prepared for them that love him. Of these things do we converse and of these do we bring good tidings. Do thou therefore also believe on him that thou mayest live, and put thy trust in him, and thou shalt not die. For he is not persuaded with gifts, that thou shouldest offer them to him, neither is he in need of sacrifices, that thou shouldest sacrifice unto him. But look thou unto him, and he will not

overlook thee; and turn unto him, and he will not forsake thee. For his comeliness and his beauty will make thee wholly desirous to love him: and indeed he permitteth thee not to turn thyself away.

37 And when the apostle had said these things unto that youth, a great multitude joined themselves unto them. And the apostle looked and saw them raising themselves on high that they might see him, and they were going up into high places; and the apostle said unto them: Ye men that are come unto the assembly of Christ, and would believe on Jesus, take example hereby, and see that if ye be not lifted up, ye cannot see me who am little, and are not able to spy me out who am like unto you. If, then, ye cannot see me who am like you unless ye lift yourselves up a little from the earth, how can ye see him that dwelleth in the height and now is found in the depth, unless ye first lift yourselves up out of your former conversation, and your unprofitable deeds, and your desires that abide not, and the wealth that is left here, and the possession of earth that groweth old, and the raiment that corrupteth, and the beauty that waxeth old and vanisheth away, and yet more out of the whole body wherein all these things are stored up, and which groweth old and becometh dust, returning unto its own nature? For it is the body which maintaineth all these things. But rather believe on our Lord Jesus Christ, vvhom we preach, that your hope may be in him and in him ye may have life world without end, that he may become your fellow traveller in this land of error, and may be to you an harbour in this troublous sea. And he shall be to you a fountain springing up in this thirsty land and a chamber fill of food in this place of them that hunger, and a rest unto your souls, yea, and a physician for your bodies.

38 Then the multitude of them that were gathered together hearing these things wept, and said unto the apostle: O man of God, the God whom thou preachest, we dare not say that we are his, for the works which we have done are alien unto him and not pleasing to him; but if he will have compassion on us and pity us and save us, overlooking our former deeds, and will set us free from the evils which we committed being in error, and not impute them unto us nor make remembrance of our former sins, we will become his servants and will accomplish his will unto the end. And the apostle answered them and said: He reckoneth not against you, neither taketh account of the sins which ye committed being in error, but overlooketh your transgressions which ye have done in ignorance.

The Fourth Act: Concerning the colt

39 And while the apostle yet stood in the highway and spake with the multitude, A she ass's colt came and stood before him (Syr. adds, And Judas said: It is not without the direction of God that this colt has come hither. But to thee I say, O colt that by the grace of our Lord there shall be given to thee speech before these multitudes who are standing here; and do thou say whatsoever thou wilt, that they may believe in the God of truth whom we preach. And the mouth of the colt was opened, and it spake by the power of our Lord and said to him) and opened its mouth and said: Thou twin of Christ, apostle of the Most High and initiate in the hidden word of Christ who receivest his secret oracles, fellow worker with the Son of God, who being free hast become a bondman, and being sold hast brought many into liberty. Thou kinsman of the great race that hath condemned the enemy and redeemed his own, that hast

become an occasion of life unto man in the land of the Indians; for thou hast come (against thy will, Syr.) unto men that were in error, and by thy appearing and thy divine words they are now turning unto the God of truth which sent thee: mount and sit upon me and repose thyself until thou enter into the city. And the apostle answered and said: O Jesu Christ (Son) that understandest the perfect mercy! O tranquillity and quiet that now art spoken of (speakest, Syr.) by (among) brute beasts! O hidden rest, that art manifested by thy working, Saviour of us and nourisher, keeping us and resting in alien bodies! O Saviour of our souls! spring that is sweet and unfailing; fountain secure and clear and never polluted; defender and helper in the fight of thine own servants, turning away and scaring the enemy from us, that fightest in many battles for us and makest us conquerors in all; our true and undefeated champion (athlete); our holy and victorious captain: glorious and giving unto thine own a joy that never passeth away, and a relief wherein is none affliction; good shepherd that givest thyself for thine own sheep, and hast vanquished the wolf and redeemed thine own lambs and led them into a good pasture: we glorify and praise thee and thine invisible Father and thine holy spirit [and] the mother of all creation.

40 And when the apostle had said these things, all the multitude that were there looked upon him, expecting to hear what he would answer to the colt. And the apostle stood a long time as it were astonished, and looked up into heaven and said to the colt: Of whom art thou and to whom belongest thou? for marvelous are the things that are shown forth by thy mouth, and amazing and such as are hidden from the many. And the colt answered and said: I am of that stock that served Balaam, and thy lord also and teacher sat upon one that appertained unto me by race. And I also have now been sent to give thee rest by thy sitting upon me: and (that) I may receive (Syr. these may be confirmed in) faith, and unto me may be added that portion which now I shall receive by thy service wherewith I serve thee; and when I have ministered unto thee, it shall be taken from me. And the apostle said unto him: He is able who granted thee this gift, to cause it to be fulfilled unto the end in thee and in them that belong unto thee by race: for as to this mystery I am weak and powerless. And he would not sit upon him. But the colt besought and entreated him that he might be blessed of him by ministering unto him. Then the apostle mounted him and sat upon him; and they followed him, some going before and some following after, and all of them ran, desiring to see the end, and how he would dismiss the colt.

41 But when he came near to the city gates he dismounted from him, saying: Depart, and be thou kept safe where thou wert. And straightway the colt fell to the ground at the apostle's feet and died. And all they that were present were sorry and said to the apostle: Bring him to life and raise him up. But he answered and said unto them: I indeed am able to raise him by the name of Jesus Christ: but this is by all means expedient (or, this is [NOT] by any means expedient). For he that gave him speech that he might talk was able to cause that he should not die; and I raise him not, not as being unable, but because this is that which is expedient and profitable for him. And he bade them that were present to dig a trench and bury his body and they did as they were commanded.

The Fifth Act: Concerning the devil that took up his abode in the woman

42 And the apostle entered into the city and all the multitude followed him. And he thought to go unto the parents of the young man whom he had made alive when he was slain by the serpent: for they earnestly besought him to come unto them and enter into their house. But a very beautiful woman on a sudden uttered an exceeding loud cry, saying: O Apostle of the new God that art come into India, and servant of that holy and only good God; for by thee is he preached, the Saviour of the souls that come unto him, and by thee are healed the bodies of them that are tormented by the enemy, and thou art he that is become an occasion of life unto all that turn unto him: command me to be brought before thee that I may tell thee what hath befallen me, and peradventure of thee I may have hope, and these that stand by thee may be more confident in the God whom thou preachest. For I am not a little tormented by the adversary now this five years' space [one Greek MS. And the apostle bade her come unto him, and the woman stood before him and said: I, O servant of him that is indeed God am a woman: the rest have, As a woman] I was sitting at the first in quiet, and peace encompassed me on every side and I had no care for anything, for I took no thought for any other. 43 And it fell out one day that as I came out from the bath there met me a man troubled and disturbed, and his voice and speech seemed to me exceeding faint and dim; and he stood before me and said: I and thou will be in one love and we will have intercourse together as a man with his wife; And I answered and said to him: I never had to do with my betrothed, for I refused to marry, and how shall I yield myself to thee that wouldest have intercourse with me in adulterous wise? And having so said, I passed on, and I said to my handmaid that was with me: Sawest thou that youth and his shamelessness, how boldly he spake with me, and had no shame? but she said to me: I saw an old man speaking to thee. And when I was in mine house and had dined my soul suggested unto me some suspicion and especially because he was seen of me in two forms; and having this in my mind I fell asleep. He came, therefore, in that night and was joined unto me in his foul intercourse. And when it was day I saw him and fled from him, and on the night following that he came and abused me; and now as thou seest me I have spent five years being troubled by him, and he hath not departed from me. But I know and am persuaded that both devils and spirits and destroyers are subject unto thee and are filled with trembling at thy prayers: pray thou therefore for me and drive away from me the devil that ever troubleth me, that I also may be set free and be gathered unto the nature that is mine from the beginning, and receive the grace that hath been given unto my kindred.

44 And the apostle said: O evil that cannot be restrained! O shamelessness of the enemy! O envious one that art never at rest! O hideous one that subdueth the comely! O thou of many forms! As he will he appeareth, but his essence cannot be changed. O the crafty and faithless one! O the bitter tree whose fruits are like unto him! O the devil that overcometh them that are alien to him! O the deceit that useth impudence! O the wickedness that creepeth like a serpent, and that is of his kindred! (Syr. wrongly adds a clause bidding the devil show himself.) And when the apostle said this, the malicious one came and stood before him, no man seeing him save the woman and the apostle, and with an exceeding loud voice said in the hearing of all: 45 What have we to do with thee, thou apostle of the Most High! What have we to do with thee, thou servant of Jesus Christ? What have we to do with thee, thou counsellor of the holy Son of God? Wherefore wilt thou destroy us, whereas our time is not yet come? Wherefore wilt thou take away our power? for unto this hour we had hope and

time remaining to us. What have we to do with thee? Thou hast power over thine own, and we over ours. Wherefore wilt thou act tyrannously against us, when thou thyself teachest others not to act tyrannously? Wherefore dost thou crave other men's goods and not suffice thyself with thine own? Wherefore art thou made like unto the Son of God which hath done us wrong? for thou resemblest him altogether as if thou wert born of him. For we thought to have brought him under the yoke like as we have the rest, but he turned and made us subject unto him: for we knew him not; but he deceived us with his form of all uncomeliness and his poverty and his neediness: for seeing him to be such, we thought that he was a man wearing flesh, and knew not that it is he that giveth life unto men. And he gave us power over our own, and that we should not in this present time leave them but have our walk in them: but thou wouldest get more than thy due and that which was given thee, and afflict us altogether.

46 And having said this the devil wept, saying: I leave thee, my fairest consort, whom long since I found and rested in thee; I forsake thee, my sure sister, my beloved in whom I was well pleased. What I shall do I know not, or on whom I shall call that he may hear me and help me. I know what I will do: I will depart unto some place where the report of this man hath not been heard, and peradventure I shall call thee, my beloved by another name (Syr. for thee my beloved I shall find a substitute). And he lifted up his voice and said: Abide in peace for thou hast taken refuge with one greater than I, but I will depart and seek for one like thee, and if I find her not, I will return unto thee again: for I know that whilst thou art near unto this man thou hast a refuge in him, but when he departeth thou wilt be such as thou wast before he appeared, and him thou wilt forget, and I shall have opportunity and confidence: but now I fear the name of him that hath saved thee. And having so said the devil vanished out of sight: only when he departed fire and smoke were seen there: and all that stood there were astonished.

47 And the apostle seeing it, said unto them: This devil hath shown nought that is alien or strange to him, but his own nature, wherein also he shall be consumed, for verily the fire shall destroy him utterly and the smoke of it shall be scattered abroad. And he began to say:

Jesu, the hidden mystery that hath been revealed unto us, thou art he that hast shown unto us many mysteries; thou that didst call me apart from all my fellows and spakest unto me three (one, Syr.) words wherewith I am inflamed, and am not able to speak them unto others. Jesu, man that wast slain, dead buried! Jesu, God of God, Saviour that quickenest the dead, and healest the sick! Jesu, that wert in need like [a man poor] and savest as one that hath no need, that didst catch the fish for the breakfast and the dinner and madest all satisfied with a little bread. Jesu, that didst rest from the weariness of wayfaring like a man, and walkedst on the waves like a God. 48 Jesu most high, voice arising from perfect mercy, Saviour of all, the right hand of the light, overthrowing the evil one in his own nature, and gathering all his nature into one place; thou of many forms, that art only begotten, first-born of many brethren God of the Most High God, man despised until now (Syr. and humble). Jesu Christ that neglectest us not when we call upon thee, that art become an occasion of life unto all mankind, that for us wast judged and shut up in prison, and loosest all that are in bonds, that wast called a deceiver and redeemest thine own from error: I beseech thee for these that stand here and believe on thee, for they entreat to obtain thy gifts, having good hope in thy help,

and having their refuge in thy greatness; they hold their hearing ready to listen unto the words that are spoken by us. Let thy peace come and tabernacle in them and renew them from their former deeds, and let them put off the old man with his deeds, and put on the new that now is proclaimed unto them by me.

49 And he laid his hands on them and blessed them, saying: The grace of our Lord Jesus Christ shall be upon you for ever. And they said, Amen. And the woman besought him, saying: O apostle of the Most High, give me the seal, that that enemy return not again unto me. Then he caused her to come near unto him (Syr. went to a river which was close by there), and laid his hands upon her and sealed her in the name of the Father and the Son and the Holy Ghost; and many others also were sealed with her. And the apostle bade his minister (deacon) to set forth a table; and he set forth a stool which they found there, and spread a linen cloth upon it and set on the bread of blessing; and the apostle stood by it and said: Jesu, that hast accounted us worthy to partake of the eucharist of thine holy body and blood, lo, we are bold to draw near unto thine eucharist and to call upon thine holy name: come thou and communicate unto us (Syr. adds more).

50 And he began to say: Come, O perfect compassion, Come O communion of the male, Come, she that knoweth the mysteries of him that is chosen, Come, she that hath part in all the combats of the noble champion (athlete), Come, the silence that revealeth the great things of the whole greatness, Come, she that manifesteth the hidden things and maketh the unspeakable things plain, the holy dove that beareth the twin young, Come, the hidden mother, Come, she that is manifest in her deeds and giveth joy and rest unto them that are joined unto her: Come and communicate with us in this eucharist which we celebrate in thy name and in the love-feast wherein we are gathered together at thy calling. (Syr. has other clauses and not few variants.) And having so said he marked out the cross upon the bread, and brake it, and began to distribute it. And first he gave unto the woman, saying: This shall be unto thee for remission of sins and eternal transgressions (Syr. and for the everlasting resurrection). And after her he gave unto all the others also which had received the seal (Syr. and said to them: Let this eucharist be unto you for life and rest, and not for judgement and vengeance. And they said, Amen. Cf. 29 fin.).

The Sixth Act: Of the youth that murdered the Woman.

51 Now there was a certain youth who had wrought an abominable deed, and he came near and received of the eucharist with his mouth: but his two hands withered up, so that he could no more put them unto his own mouth. And they that were there saw him and told the apostle what had befallen; and the apostle called him and said unto him: Tell me, my child, and be not ashamed, what was it that thou didst and camest hither? for the eucharist of the Lord hath convicted thee. For this gift which passeth among many doth rather heal them that with faith and love draw near thereto, but thee it hath withered away; and that which is come to pass hath not befallen without some effectual cause. And the Youth, being convicted by the eucharist of the Lord, came and tell at the apostle's feet and besought him, saying: I have done an evil deed, yet I thought to do somewhat good. I was enamoured of a woman that dwelleth at an inn without the city, and she also loved me; and when I heard of thee and

believed, that thou proclaimest a living God, I came and received of thee the seal with the rest; for thou saidst: Whosoever shall partake in the polluted union, and especially in adultery, he shall not have life with the God whom I preach. Whereas therefore I loved her much, I entreated her and would have persuaded her to become my consort in chastity and pure conversation, which thou also teachest: but she would not. When, therefore, she consented not, I took a sword and slew her: for I could not endure to see her commit adultery with another man.

52 When the apostle heard this he said: O insane union how ruinest thou unto shamelessness! O unrestrained lust, how hast thou stirred up this man to do this! O work of the serpent, how art thou enraged against thine own! And the apostle bade water to be brought to him in a basin; and when the water was brought, he said: Come, ye waters from the living waters, that were sent unto us, the true from the true, the rest that was sent unto us from the rest, the power of salvation that cometh from that power which conquereth all things and subdueth them unto its own will: come and dwell in these waters, that the gift of the Holy Ghost may be perfectly consummated in them. And he said unto the youth: Go, wash thy hands in these waters. And when he had washed they were restored; and the apostle said unto him: Believest thou in our Lord Jesus Christ that he is able to do all things? And he said: Though I be the least, yet I believe. But I committed this deed thinking that I was doing somewhat good: for I besought her as I told thee, but she would not obey me, to keep herself chaste.

53 And the apostle said to him: Come, let us go unto the inn where thou didst commit this deed. And the youth went before the apostle in the way, and when they came to the inn they found her Lying dead. And the apostle when he saw her was sorry, for she was a comely girl. And he commanded her to be brought into the midst of the inn: and they laid her on a bed and brought her forth and set her down in the midst of the court of the inn. And the apostle laid his hand upon her and began to say: Jesu, who always showest thyself unto us; for this is thy will, that we should at all times seek thee, and thyself hast given us this power, to ask and to receive, and hast not only permitted this, but hast taught us to pray: who art not seen of our bodily eyes, but art never hidden from the eyes of our soul, and in thine aspect art concealed, but in thy works art manifested unto us: and in thy many acts we have known thee so far as we are able, and thyself hast given us thy gifts without measure, saying: Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you: we beseech thee, therefore, having the fear (suspicion) of our sins; and we ask of thee, not riches, not gold, not silver, not possessions, not aught else of the things which come of the earth and return again unto the earth; but this we ask of thee and entreat, that in thine holy name thou wouldest raise up the woman that lieth here, by thy power, to the glory and faith of them that stand by.

54 And he said unto the youth (Syr. ' Stretch thy mind towards our Lord,' and he signed him with the cross), having signed (sealed) him: Go and take hold on her hand and say unto her: I with my hands slew thee with iron, and with my hands in the faith of Jesus I raise thee up. So the youth went to her and stood by her, saying: I have believed in thee, Christ Jesu. And he looked unto Judas Thomas the apostle and said to him: Pray for me that my Lord may come to my help, whom I also call upon. And he laid his hand upon her hand and said: Come, Lord

Jesu Christ: unto her grant thou life and unto me the earnest of faith in thee. And straightway as he drew her hand she sprang up and sat up, looking upon the great company that stood by. And she saw the apostle also standing over against her, and leaving the bed she leapt forth and fell at his feet and caught hold on his raiment, saying: I beseech thee, my lord where is that other that was with thee, who left me not to remain in that fearful and cruel place, but delivered me unto thee, saying: Take thou this woman, that she may be made perfect, and hereafter be gathered into her place?

55 And the apostle said unto her: Relate unto us where thou hast been. And she answered: Dost thou who wast with me and unto whom I was delivered desire to hear? And she began to say: [This description of hell-torments is largely derived from the Apocalypse of Peter] A man took me who was hateful to look upon altogether black, and his raiment exceedingly foul, and took me away to a place wherein were many pits (chasms), and a great stench and hateful odour issued thence. And he caused me to look into every pit, and I saw in the (first) pit flaming fire, and wheels of fire ran round there, and souls were hanged upon those wheels, and were dashed (broken) against each other; and very great crying and howling was there, and there was none to deliver. And that man said to me: These souls are of thy tribe, and when the number of their days is accomplished (lit. in the days of the number) they are (were) delivered unto torment and affliction, and then are others brought in in their stead, and likewise these into another place. These are they that have reversed the intercourse of male and female. And I looked and saw infants heaped one upon another and struggling with each other as they lay on them. And he answered and said to me: These are the children of those others, and therefore are they set here for a testimony against them. (Syr. omits this clause of the children, and lengthens and dilutes the preceding speech.)

56 And he took me unto another pit, and I stooped and looked and saw mire and worms welling up, and souls wallowing there, and a great gnashing of teeth was heard thence from them. And that man said unto me: These are the souls of women which forsook their husbands and committed adultery with others, and are brought into this torment. Another pit he showed me whereinto I stooped and looked and saw souls hanging, some by the tongue, some by the hair, some by the hands, and some head downward by the feet, and tormented (smoked) with smoke and brimstone; concerning whom that man that was with me answered me: The souls which are hanged by the tongue are slanderers, that uttered Lying and shameful words, and were not ashamed, and they that are hanged by the hair are unblushing ones which had no modesty and went about in the world bareheaded; and they that are hanged by the hands, these are they that took away and stole other men's goods, and never gave aught to the needy nor helped the afflicted, but did so, desiring to take all, and had no thought at all of justice or of the law; and they that hang upside down by the feet, these are they that lightly and readily ran in evil ways and disorderly paths, not visiting the sick nor escorting them that depart this life, and therefore each and every soul receiveth that which was done by it. (Syr. omits almost the whole section.)

57 Again he took me and showed me a cave exceeding dark, breathing out a great stench, and many souls were looking out desiring to get somewhat of the air, but their keepers suffered them not to look forth. And he that was with me said: This is the prison of those souls which

thou sawest: for when they have fulfilled their torments for that which each did, thereafter do others succeed them: and there be some that are wholly consumed and (some, Syr.) that are delivered over unto other torments. And they that kept the souls which were in the dark cave said unto the man that had taken me: Give her unto us that we may bring her in unto the rest until the time cometh for her to be delivered unto torment. But he answered them: I give her not unto you, for I fear him that delivered her to me: for I was not charged to leave her here, but I take her back with me until I shall receive order concerning her. And he took me and brought me unto another place wherein were men being sharply tormented (Syr. where men were). And he that was like unto thee took me and delivered me to thee, saying thus to thee: Take her, for she is one of the sheep that have gone astray. And I was taken by thee, and now am I before thee. I beseech thee, therefore, and supplicate that I may not depart unto those places of punishment which I have seen.

58 And the apostle said: Ye have heard what this woman hath related: and there are not these torments only, but others also, worse than these; and ye, if ye turn not unto this God whom I preach, and abstain from your former works and the deeds which ye committed without knowledge, shall have your end in those torments. Believe therefore on Christ Jesus, and he will forgive you the sins ye have committed hitherto, and will cleanse you from all your bodily lusts that abide on the earth, and will heal you of all your trespasses which follow you and depart with you and are found upon (before) you. Put off therefore every one of you the old man, and put on the new, and forsake your former walk and conversation; and let them that stole steal no more, but live by labouring and working; and let the adulterous no more fornicate, lest they deliver themselves unto eternal torment; for adultery is before God exceeding evil beyond other sins. And put away from you covetousness and Lying and drunkenness and slandering, and render not evil for evil: for all these things are strange and alien unto the God who is preached by me: but rather walk ye in faith and meekness and holiness and hope, wherein God delighteth, that ye may become his own, expecting of him the gifts which some few only do receive.

59 All the people therefore believed and gave their souls obediently unto the living God and Christ Jesus, rejoicing in the blessed works of the Most High and in his holy service. And they brought much money for the service of the widows: for the apostle had them gathered together in the cities, and unto all of them he sent provision by his own ministers (deacons), both clothes and nourishment. And he himself ceased not preaching and speaking to them and showing that this is Jesus Christ whom the scriptures proclaimed, who is come and was crucified, and raised the third day from the dead. And next he showed them plainly, beginning from the prophets, the things concerning the Christ, that it was necessary that he should come, and that in him should be accomplished all things that were foretold of him. And the fame of him went forth into all the cities and countries, and all that had sick or them that were oppressed by unclean spirits brought them, and some they laid in the way whereby he should pass, and he healed them all by the power of the Lord. Then all that were healed by him said with one accord: Glory be to thee, Jesu, who hast granted us all alike healing through thy servant and apostle Thomas. And now being whole and rejoicing, we beseech thee that we may be of thy flock, and be numbered among thy sheep; receive us therefore,

Lord, and impute not unto us our transgressions and our former faults which we committed being in ignorance.

60 And the apostle said: Glory be to the only-begotten of the Father! Glory be to the first-born of many brethren! Glory be to thee, the defender and helper of them that come unto thy refuge! that sleepest not, and awakest them that are asleep that livest and givest life to them that lie in death! O God Jesu Christ, Son of the living God, redeemer and helper, refuge and rest of all that are weary (labour) in thy work, giver of healing to them that for thy name s sake bear the burden and heat of the day: we give thanks for (to) the gifts that are given us of thee and granted us by thy help and thy dispensation that cometh unto us from thee.

61 Perfect thou therefore these things in us unto the end that we may have the boldness that is in thee: look upon us for for thy sake have we forsaken our homes and our parents, and for thy sake have we gladly and willingly become strangers: look upon us, Lord, for we have forsaken our own possessions for thy sake, that we might gain thee the possession that cannot be taken away: look upon us, Lord, for we have forsaken them that belong unto us by race, that we might be joined unto thy kinship: look upon us, Lord, that have forsaken our fathers and mothers and fosters, that we might behold thy Father, and be satisfied with his divine food: look upon us, Lord, for for thy sake have we forsaken our bodily consorts and our earthly fruits, that we might be partakers in that enduring and true fellowship, and bring forth true fruits, whose nature is from above, which no man can take from us, with whom we shall abide and who shall abide with us.

The Seventh Act: Of the Captain.

62 Now while the apostle Thomas was proclaiming throughout all India the word of God, a certain captain of the king Misdaeus (Mazdai, Syr.) came to him and said unto him: I have heard of thee that thou takest no reward of any man, but even that thou hast thou givest to them that need. For if thou didst receive rewards, I would have sent thee a great sum, and would not have come myself, for the king doeth nought without me: for I have much substance and am rich, even one of the rich men of India. And I have never done wrong to any; but the contrary hath befallen me. I have a wife, and of her I had a daughter and I am well affectioned toward her, as also nature requireth and have never made trial of another wife. Now it chanced that there was a wedding in our city, and they that made the marriage feast were well beloved of me: they came in therefore and bade me to it, bidding also my wife and her daughter. Forasmuch then as they were my good friends I could not refuse: I sent her therefore, though she desired not to go, and with them I sent also many servants: so they departed, both she and her daughter, decked with many ornaments.

63 And when it was evening and the time was come to depart from the wedding I sent lamps and torches to meet them: and I stood in the street to espy when she should come and I should see her with my daughter. And as I stood I heard a sound of lamentation. Woe for her! was heard out of every mouth. And my servants with their clothes rent came to me and told me what was done. We saw, said they, a man and a boy with him. And the man laid his hand upon thy wife, and the boy upon thy daughter: and they fled from them: and we smote (wounded) them with our swords, but our swords fell to the ground. And the same hour the

women fell down, gnashing their teeth and beating their heads upon the earth and seeing this we came to tell it thee. And when I heard this of my servants I rent my clothes and smote my face with my hands, and becoming like one mad I ran along the street, and came and found them cast in the market-place; and I took them and brought them to my house, and after a long space they awaked and stood up, and sat down.

64 I began therefore to inquire of my wife: What is it that hath befallen thee? And she said to me: Knowest thou not what thou hast done unto me? for I prayed thee that I might not go to the wedding, because I was not of even health in my body; and as I went on the way and came near to the aqueduct wherein the water floweth, I saw a black man standing over against me nodding at me with his head, and a boy like unto him standing by him; and I said to my daughter: Look at those two hideous men, whose teeth are like milk and their lips like soot. And we left them and went towards the aqueduct; and when it was sunset and we departed from the wedding, as we passed by with the young men and drew near the aqueduct, my daughter saw them first, and was affrighted and fled towards me; and after her I also beheld them coming against us: and the servants that were with us fled from them (Syr.) and they struck us, and cast down both me and my daughter. And when she had told me these things, the devils came upon them again and threw them down: and from that hour they are not able to come forth, but are shut up in one room or a second (Syr. in a room within another): and on their account I suffer much, and am distressed: for the devils throw them down wheresoever they find them, and strip them naked. I beseech and supplicate thee before God, help me and have pity on me, for it is now three years that a table hath not been set in my house, and my wife and my daughter have not sat at a table: and especially for mine unhappy daughter, which hath not seen any good at all in this world.

65 And the apostle, hearing these things from the captain, was greatly grieved for him, and said unto him: Believest thou that Jesus will heal them? And the captain said: Yea. And the apostle said: Commit thyself then unto Jesus, and he will heal them and procure them succour. And the captain said: Show me him, that I may entreat him and believe in him. And the apostle said: He appeareth not unto these bodily eyes, but is found by the eyes of the mind. The captain therefore lifted up his voice and said: I believe thee, Jesu, and entreat and supplicate thee, help my little faith which I have in thee. And the apostle commanded Xenophon (Syr. Xanthippus) the deacon to assemble all the brethren; and when the whole multitude was gathered, the apostle stood in the midst and said:

66 Children and brethren that have believed on the Lord, abide in this faith, preaching Jesus who was proclaimed unto you by me, to bring you hope in him; and forsake not (be not forsaken of) him, and he will not forsake you. While ye sleep in this slumber that weigheth down the sleepers, he, sleeping not, keepeth watch over you; and when ye sail and are in peril and none can help, he walking upon the waters supporteth and aideth. For I am now departing from you, and it appeareth not if I shall again see you according to the flesh. Be ye not therefore like unto the people of Israel, who losing sight of their pastors for an hour, stumbled. But I leave unto you Xenophon the deacon in my stead; for he also like myself proclaimeth Jesus: for neither am I aught, nor he, but Jesus only; for I also am a man clothed with a body, a son of man like one of you; for neither have I riches as it is found with some,

which also convict them that possess them, being wholly useless, and left behind upon the earth, whence also they came, and they bear away with them the transgressions and blemishes of sins which befall men by their means. And scanty are rich men found in almsgivillg: but the merciful and lowly in heart, these shall inherit the kingdom of God: for it is not beauty that endureth with men, for they that trust in it, when age cometh upon them, shall suddenly be put to shame: all things therefore have their time; in their season are they loved and hated. Let your hope then be in Jesus Christ the Son of God, which is always loved, and always desired: and be mindful of us, as we of you: for we too, if we fulfil not the burden of the commandments are not worthy to be preachers of this name, and hereafter shall we pay the price (punishment) of our own head.

67 And he prayed with them and continued with them a long time in prayer and supplication, and committing them unto the Lord, he said: O Lord that rulest over every soul that is in the body; Lord, Father of the souls that have their hope in thee and expect thy mercies: that redeemest from error the men that are thine own and settest free from bondage and corruption thy subjects that come unto thy refuge: be thou in the flock of Xenophon and anoint it with holy oil, and heal it of sores, and preserve it from the ravening wolves. And he laid his hand on them and said: The peace of the Lord shall be upon you and shall journey with us.

The Eighth Act: Of the wild asses.

68 The apostle therefore went forth to depart on the way: and they all escorted him, weeping and adjuring him to make remembrance of them in his prayers and not to forget them. He went up then and sat upon the chariot, leaving all the brethren, and the captain came and awaked the driver, saying: I entreat and pray that I may become worthy to sit beneath his feet, and I will be his driver upon this way, that he also may become my guide in that way whereby few go.

69 And when they had journeyed about two miles, the apostle begged of the captain and made him arise and caused him to sit by him, suffering the driver to sit in his own place. And as they went along the road, it came to pass that the beasts were wearied with the great heat and could not be stirred at all. And the captain was greatly vexed and wholly cast down, and thought to run on his own feet and bring other beasts for the use of the chariot; but the apostle said: Let not thine heart be troubled nor affrighted, but believe on Jesus Christ whom I have proclaimed unto thee, and thou shalt see great wonders. And he looked and saw a herd of wild asses feeding by the wayside, and said to the captain: If thou hast believed on Christ Jesus, go unto that herd of wild asses and say: Judas Thomas the apostle of Christ the new God saith unto you: Let four of you come, of whom we have need (or, of whom we may have use).

70 And the captain went in fear, for they were many; and as he went, they came to meet him; and when they were near, he said unto them: Judas Thomas the apostle of the new God commandeth you: Let four of you come, of whom I have need. And when the wild asses heard it, they ran with one accord and came to him, and when they came they did him reverence. [Syr. has a long prayer: And Judas Thomas the apostle of our Lord lifted up his voice in praise and said: Glorious art thou, God of truth and Lord of all natures, for thou didst

will with thy will, and make all thy works and finish all thy creatures, and bring them to the rule of their nature, and lay upon them all thy fear that they might be subject to thy command. And thy will trod the path from thy secrecy to manifestation, and was caring for every soul that thou didst make, and was spoken of by the mouth of all the prophets, in all visions and sounds and voices; but Israel did not obey because of their evil inclination. And thou, because thou art Lord of all, hast a care for the creatures, so that thou spreadest over us thy mercy in him who came by thy will and put on the body, thy creature, which thou didst will and form according to thy glorious wisdom. He whom thou didst appoint in thy secrecy and establish in thy manifestation, to him thou hast given the name of Son, he who was thy will, the power of thy thought; so that ye are by various names, the Father and the Son and the Spirit, for the sake of the government of thy creatures, for the nourishing of all natures, and ye are one in glory and power and will; and ye are divided without being separated, and are one though divided, and all subsists in thee and is subject to thee, because all is thine. And I rely upon thee, Lord, and by thy command have subjected these dumb beasts, that thou mightest show thy ministering power upon us and upon them because it is needful, and that thy name might be glorified in us and in the beasts that cannot speak.] And the apostle said unto them: Peace be unto you. Yoke ye four of you in the stead of these beasts that have come to a stand. And every one of them came and pressed to be yoked: there were then four stronger than the rest, which also were yoked. And the rest, some went before and some followed. And when they had journeyed a little way he dismissed the colts, saying: I say unto you the inhabitants of the desert, depart unto your pastures, for if I had had need of all, ye would all have gone with me; but now go unto your place wherein ye dwell. And they departed quietly until they were no more seen.

71 Now as the apostle and the captain and the driver went on, the wild asses drew the chariot quietly and evenly, lest they should disturb the apostle of God. And when they came near to the city gate they turned aside and stood still before the doors of the captain's house. And the captain said: It is not possible for me to relate what hath happened, but when I see the end I will tell it. The whole city therefore came to see the wild asses under the yoke; and they had heard also the report of the apostle that he was to come and visit them. And the apostle asked the captain: Where is thy dwelling, and whither dost thou bring us? And he said to him: Thou thyself knowest that we stand before the doors, and these which by thy commandment are come with thee know it better than I.

72 And having so said he came down from the chariot. The apostle therefore began to say: Jesu Christ, that art blasphemed by the ignorance of thee in this country; Jesu, the report of whom is strange in this city; Jesu, that receivest all (Syr. sendest on before the apostles in every country and in every city, and all thine that are worthy are glorified in thee; Jesu, that didst take a form and become as a man, and wert seen of all us that thou mightest not separate us from thine own love: thou, Lord, art he that gavest thyself for us, and with thy blood hast purchased us and gained us as a possession of great price: and what have we to give thee, Lord, in exchange for thy life which thou gavest for us? for that which we would give, thou gavest us: and this is, that we should entreat of thee and live.

73 And when he had so said, many assembled from every quarter to see the apostle of the new God. And again the apostle said: Why stand we idle? Jesu, Lord, the hour is come: what wilt thou have done? command therefore that that be fulfilled which needeth to be done. Now the captain's wife and her daughter were sore borne down by the devils, so that they of the house thought they would rise up no more: for they suffered them not to partake of aught, but cast them down upon their beds recognizing no man until that day when the apostle came thither. And the apostle said unto one of the wild asses that were yoked on the right hand: Enter thou within the gate, and stand there and call the devils and say to them: Judas Thomas the apostle and disciple of Jesus Christ saith unto you: Come forth hither: for on your account am I sent and unto them that pertain to you by race, to destroy you and chase you unto your place, until the time of the end come and ye go down into your own deep of darkness.

74 And that wild ass went in, a great multitude being with him, and said: Unto you I speak, the enemies of Jesus that is called Christ: unto you I speak that shut your eyes lest ye see the light: unto you I speak, children of Gehenna and of destruction, of him that ceaseth not from evil until now, that always reneweth his workings and the things that befit his being: unto you I speak, most shameless, that shall perish by your own hands. And what I shall say of your destruction and end, and what I shall tell, I know not. For there are many things and innumerable to the hearing: and greater are your doings than the torment that is reserved for you (Syr. however great your bodies, they are too small for your retributions). But unto thee I speak, devil, and to thy son that followeth with thee: for now am I sent against you. And wherefore should I make many words concerning your nature and root, which yourselves know and are not ashamed? but Judas Thomas the apostle of Christ Jesus saith unto you, he that by much love and affection is sent hither: Before all this multitude that standeth here, come forth and tell me of what race ye are.

75 And straightway the woman came forth with her daughter, both like dead persons and dishonoured in aspect: and the apostle beholding them was grieved. especially for the girl, and saith unto the devils: God forbid that for you there should be sparing or propitiation, for ye know not to spare nor to have pity: but in the name of Jesus, depart from them and stand by their side. And when the apostle had so said, the women fell down and became as dead; for they neither had breath nor uttered speech: but the devil answered with a loud voice and said: Art thou come hither again, thou that deridest our nature and race? art thou come again, that blottest out our devices? and as I take it, thou wouldest not suffer us to be upon the earth at all: but this at this time thou canst not accomplish. And the apostle guessed that this devil was he that had been driven out from that other woman.

76 And the devil said: I beseech thee, give me leave to depart even whither thou wilt, and dwell there and take commandment from thee, and I will not fear the ruler that hath authority over me. For like as thou art come to preach good tidings, so I also am come to destroy; and like as, if thou fulfil not the will of him that sent thee, he will bring punishment upon thy head, so I also if I do not the will of him that sent me, before the season and time appointed, shall be sent unto mine own nature; and like as thy Christ helpeth thee in that thou doest, so also my father helpeth me in that I do; and like as for thee he prepareth vessels worthy of thine inhabiting, so also for me he seeketh out vessels whereby I may accomplish his deeds;

and like as he nourisheth and provideth for his subjects, so also for me he prepareth chastisements and torments, with them that become my dwellingplaces (Syr. those in whom I dwell); and like as for a recompense of thy working he giveth thee eternal life, so also unto me he giveth for a reward of my works eternal destruction; and like as thou art refreshed by thy prayer and thy good works and spiritual thanksgivings, so I also am refreshed by murders and adulteries and sacrifices made with wine upon altars (Syr. sacrifices and libations of wine), and like as thou convertest men unto eternal life, so I also pervert them that obey me unto eternal destruction and torment: and thou receivest thine own and I mine.

77 And when the devil had said these things and yet more the apostle said: Jesus commandeth thee and thy son by me to enter no more into the habitation of man: but go ye forth and depart and dwell wholly apart from the habitation of men. And the devils said unto him: Thou hast laid on us a harsh commandment: but what wilt thou do unto them that now are concealed from thee? for they that have wrought all the images rejoice in them more than thee: and many of them do the more part worship, and perform their will, sacrificing to them and bringing them food, by libations and by wine and water and offering with oblations. And the apostle said: They also shall now be abolished, with their works. And suddenly the devils vanished away: but the women lay cast upon the earth as if were dead, and without speech.

78 And the wild asses stood together and parted not one from another; but he to whom speech was given by the power of the Lord -while all men kept silence, and looked to see what they would do- the wild ass said unto the apostle: Why standest thou idle, O apostle of Christ the Most High, who looketh that thou shouldest ask of him the best of learning? Wherefore then tarriest thou? (Syr. that thou shouldest ask him, and he would give thee? Why delayest thou, good disciple?) for lo, thy teacher desireth to show by thy hands his mighty works. Why standest thou still, O herald of the hidden one? for thy (Lord) willeth to manifest through thee his unspeakable things, which he reserveth for them that are worthy of him, to hear them. Why retest thou, O doer of mighty works in the name of the Lord? for thy Lord encourageth thee and engendereth boldness in thee. Fear not, therefore; for he will not forsake the soul that belongeth unto thee by birth. Begin therefore to call upon him and he will readily hearken to thee. Why standest thou marvelling at all his acts and his workings? for these are small things which he hath shown by thy means. And what wilt thou tell concerning his great gifts? for thou wilt not be sufficient to declare them. And why marvellest thou at his cures of the body which he worketh? (Syr. which come to an end) especially when thou knowest that healing of his which is secure and lasting, which he bringeth forth by his own nature? And why lookest thou unto this temporal life, and hast no thought of that which is eternal (Syr. when thou canst every day think on that which is eternal)?

79 But unto you the multitudes that stand by and look to see these that are cast down raised up, I say, believe in the apostle of Jesus Christ: believe the teacher of truth, believe him that showeth you the truth, believe Jesus, believe on the Christ that was born, that the born may live by his life: who also was raised up through infancy, that perfection might appear by his manhood (man). He did teach his own disciples: for he is the teacher of the truth and maketh wise men wise (Syr. who went to school that through him perfect wisdom might be known: he taught his teacher because he was the teacher of verity and the master of the wise). Who

also offered the gift in the temple that he might show that all the (every) offering was sanctified. This is his apostle, the shewer-forth of truth: this is he that performeth the will of him that sent him. But there shall come false apostles and prophets of lawlessness, whose end shall be according to their deeds; preaching indeed and ordaining to flee from ungodliness, but themselves at all times detected in sins, clad indeed with sheep's clothing, but within, ravening wolves. Who suffice not themselves with one wife but corrupt many women; who, saying that they despise children, destroy many children (boys), for whom they will pay the penalty; that content not themselves with their own possessions, but desire that all useless things should minister unto them only; professing to be his disciples; and with their mouth they utter one thing, but in their heart they think another; charging other men to beware of evil, but they themselves perform nought that is good; who are accounted temperate, and charge other men to abstain from fornication theft, and covetousness, but in all these things do they themselves walk secretly, teaching other men not to do them.

80 And when the wild ass had declared all these things, all men gazed upon him. And when he ceased the apostle said: What I shall think concerning thy beauty, O Jesu, and what I shall tell of thee, I know not, or rather I am not able, for I have no power to declare it, O Christ that art in rest, and only wise that only knowest the inward of the heart and understandest the thought. Glory be to thee, merciful and tranquil. Glory to thee, wise word. Glory to thy compassion that was born unto us. Glory to thy mercy that was spread out over us. Glory to thy greatness that was made small for us. Glory to thy most high kingship that was humbled for us. Glory to thy might which was enfeebled for us. Glory to thy Godhead that for us was seen in likeness of men. Glory to thy manhood that died for us that it might make us live. Glory to thy resurrection from the dead; for thereby rising and rest cometh unto our souls. Glory and praise (good report) to thine ascending into the heavens; for thereby thou hast shewed us the path of the height, and promised that we shall sit with thee on thy right hand and with thee judge the twelve tribes of Israel. Thou art the heavenly word of the Father: thou art the hidden light of the understanding, shewer of the way of truth, driver away of darkness, and blotter-out of error.

81 Having thus spoken, the apostle stood over the women, saying: My Lord and my God, I am not divided from thee (or doubt not concerning thee), nor as one unbelieving do I call upon thee, who art always our helper and succourer and raiser-up; who breathest thine own power into us and encourageth us and givest confidence in love unto thine own servants. I beseech thee, let these souls be healed and rise up and become such as they were before they were smitten of the devils. And when he thus spake the women turned and sat up. And the apostle bade the captain that his servants should take them and bring them within (Syr. and give them food, for they had not eaten for many days). And when they were gone in, the apostle said unto the wild asses, Follow me. And they went after him until he had brought them without the gate. And when they had gone out, he said to them: Depart in peace unto your pastures. The wild asses therefore went away willingly; and the apostle stood and took heed to them lest they should be hurt of any, until they had gone afar off and were no more seen. And the apostle returned with the multitude into the house of the captain.

The Ninth Act: Of the Wife of Charisius.

82 Now it chanced that a certain woman, the wife of Charisius, that was next unto the king, whose name was Mygdonia, came to see and behold the new name and the new God who was being proclaimed, and the new apostle who had come to visit their country: and she was carried by her own servants; and because of the great crowd and the narrow way they were not able to bring her near unto him. And she sent unto her husband to send her more to minister to her; and they came and approached her, pressing upon the people and beating them. And the apostle saw it and said to them: Wherefore overthrow ye them that come to hear the word, and are eager for it? and ye desire to be near me but are far off, as it was said of the multitude that came unto the Lord: Having eyes ye see not, and having ears ye hear not; and he said to the multitudes: He that hath ears to hear, let him hear; and: Come unto me, all ye that labour and are heavy laden, and I will give you rest.

83 And looking upon them that carried her, he said unto them: This blessing and this admonition [Here and elsewhere there is a marked divergence between the texts of U and P, the Roman and Paris MSS.: Bonnet prints them separately. P is on the whole much shorter. Syr. differs from both. I follow U, but it is very corrupt.] which was promised unto them is for you that are heavily burdened now. Ye are they that carry burdens grievous to be borne, and are borne about by her command. And though ye are men, they lay on you loads as on brute beasts, for they that have authority over you think that ye are not men such as themselves, whether bond or free. For neither shall possessions profit the rich, nor poverty save the poor from judgement; nor have we received a commandment which we are not able to perform, nor hath he laid on us burdens grievous to be borne which we are not able to carry; nor building which men build; nor to hew stones and prepare houses, as your craftsmen do by their own knowledge. But this commandment have we received of the Lord, that that which pleaseth not us when it is done by another this we should not do to any other man.

84 Abstain therefore first from adultery, for this is the beginning of all evils, and next from theft, which enticed Judas Iscariot, and brought him unto hanging; (and from covetousness,) for as many as yield unto covetousness see not that which they do; and from vainglory and from all foul deeds, especially them of the body, whereby cometh eternal condemnation. For this is the chief city of all evils; and likewise it bringeth them that hold their heads (necks) high unto tyranny, and draweth them down unto the deep, and subdueth them under its hands that they see not what they do; wherefore the things done of them are hidden from them.

85 But do ye become well-pleasing unto God in all good things, in meekness and quietness: for these doth God spare, and granteth eternal life and setteth death at nought. And in gentleness which followeth on all good things, and overcometh all enemies and alone receiveth the crown of victory: with gentleness (Syr.), and stretching out of the hand to the poor, and supplying the want of the needy, and distributing to them that are in necessity, especially them that walk in holiness. For this is chosen before God and leadeth unto eternal life: for this is before God the chief city of all good: for they that strive not in the course (stadium) of Christ shall not obtain holiness. And holiness did appear from God, doing away fornication, overthrowing the enemy, well-pleasing unto God: for she is an invincible champion (athlete), having honour from God, glorified of many: she is an ambassador of peace, announcing peace: if any gain her he abideth without care, pleasing the Lord,

expecting the time of redemption: for she doeth nothing amiss, but giveth life and rest and joy unto all that gain her. [P has nothing of this, and Syr. makes better sense, but is not very interesting.]

86 But meekness hath overcome death and brought him under authority, meekness hath enslaved the enemy (U and P and Syr. now present the same text), meekness is the good yoke: meekness feareth not and opposeth not the many: meekness is peace and joy and exaltation of rest. Abide ye therefore in holiness and receive freedom from me, and be near unto meekness for in these three heads is portrayed the Christ whom I proclaim unto you. Holiness is the temple of Christ, and he that dwelleth in her getteth her for an habitation [SYR. is the of God rest temperance and], because for forty days and forty nights he fasted, tasting nothing: and he that keepeth her shall dwell in her as on a mountain. And meekness is his boast: for he said unto Peter our fellow apostle: Turn back thy sword and put it again into the sheath thereof: for if I had willed so to do, could I not have brought more than twelve legions of angels from my Father?

87 And when the apostle had said these things in the hearing of all the multitude, they trode and pressed upon one another: and the wife of Charisius the king's kinsman leapt out of her chair and cast herself on the earth before the apostle, and caught his feet and besought and said: O disciple of the living God, thou art come into a desert country, for we live in the desert; being like to brute beasts in our conversation, but now shall we be saved by thy hands; I beseech thee, therefore, take thought of me, and pray for me, that the compassion of the God whom thou preachest may come upon me, and I may become his dwelling place and be joined in prayer and hope and faith in him, and I also may receive the seal and become an holy temple and he may dwell in me.

88 And the apostle said: I do pray and entreat for you all, brethren, that believe on the Lord, and for you, sisters, that hope in Christ, that in all of you the word of God may tabernacle and have his tabernacle therein: for we have no power over them (Syr. because ye are given power over your own souls). And he began to say unto the woman Mygdonia: Rise up from the earth and compose thyself (take off thine ornaments, P; be mindful of thyself, Syr.). For this attire that is put on shall not profit thee nor the beauty of thy body, nor thine apparel, neither yet the fame of thy rank, nor the authority of this world, nor the polluted intercourse with thine husband shall avail thee if thou be bereaved of the true fellowship: for the appearance (fantasy) of ornamenting cometh to nought, and the body waxeth old and changeth, and raiment weareth out, and authority and lordship pass away (U corrupt; P abridges; Syr. has: passeth away accompanied with punishment, according as each person hath conducted himself in it), and the fellowship of procreation also passeth away, and is as it were condemnation. Jesus only abideth ever, and they that hope in him. Thus he spake, and said unto the woman: Depart in peace, and the Lord shall make thee worthy of his own mysteries. But she said: I fear to go away, lest thou forsake me and depart unto another nation. But the apostle said to her: Even if I go, I shall not leave thee alone, but Jesus of his compassion will be with thee. And she fell down and did him reverence and departed unto her house.

89 Now Charisius, the kinsman of Misdaeus the king, bathed himself and returned and laid him down to dine. And he inquired concerning his wife, where she was; for she had not come out of her own chamber to meet him as she was wont. And her handmaids said to him: She is not well. And he entered quickly into the chamber and found her Lying on the bed and veiled: and he unveiled her and kissed her, saying: Wherefore art thou sorrowful to-day? And she said: I am not well. And he said unto her: Wherefore then didst thou not keep the guise of thy freedom (Syr. pay proper respect to thy position as a free woman) and remain in thy house, but didst go and listen unto vain speeches and look upon works of sorcery? but rise up and dine with me, for I cannot dine without thee. But she said to him: To-day I decline it, for I am greatly afeared.

90 And when Charisius heard this of Mygdonia, he would not go forth to dinner, but bade his servants bring her to dine with him (Syr. bring food to him that he might sup in her presence): when then they brought it in, he desired her to dine with him, but she excused herself; since then she would not, he dined alone, saying unto her: On thine account I refused to dine with Misdaeus the king, and thou, wast thou not willing to dine with me? but she said: It is because I am not well. Charisius therefore rose up as he was wont and would sleep with her, but she said: Did I not tell thee that for today I refused it?

91 When he heard that he went to another bed and slept; and awaking out of sleep he said: My lady Mygdonia, hearken to the dream which I have seen. I saw myself lie at meat near to Misdaeus the king, and a dish of all sorts was set before us: and I saw an eagle come down from heaven and carry off from before me and the king two partridges, which he set against his heart; and again he came over us and flew about above us, and the king bade a bow to be brought to him; and the eagle again caught away from before us a pigeon and a dove, and the king shot an arrow at him, and it passed through him from one side to the other and hurt him not; and he being unscathed rose up into his own nest. And I awoke, and I am full of fear and sore vexed, because I had tasted of the partridge, and he suffered me not to put it to my mouth again. And Mygdonia said unto him: Thy dream is good: for thou every day eatest partridges, but this eagle had not tasted of a partridge until now.

92 And when it was morning Charisius went and dressed himself and shod his right foot with his left shoe; and he stopped, and said to Mygdonia: What then is this matter? for look, the dream and this action of mine! But Mygdonia said to him: And this also is not evil, but seemeth to me very good; for from an unlucky act there will be a change unto the better. And he washed his hands and went to salute Misdaeus the king.

93 And likewise Mygdonia rose up early and went to salute Judas Thomas the apostle, and she found him discoursing with the captain and all the multitude, and he was advising them and speaking of the woman which had received the Lord in her soul, whose wife she was; and the captain said: She is the wife of Charisius the kinsman of Misdaeus the king. And: Her husband is a hard man, and in every thing that he saith to the king he obeyeth him: and he will not suffer her to continue in this mind which she hath promised; for often-times hath he praised her before the king, saying that there is none other like her in love: all things therefore that thou speakest unto her are strange unto her. And the apostle said: If verily and surely the

Lord hath risen upon her soul and she hath received the seed that was cast on her, she will have no care of this temporal life, nor fear death, neither will Charisius be able to harm her at all: for greater is he whom she hath received into her soul, if she have received him indeed.

94 And Mygdonia hearing this said unto the apostle: In truth, my lord, I have received the seed of thy words, and I will bear fruit like unto such seed. The apostle saith: Our souls give praise and thanks unto thee, O Lord, for they are thine: our bodies give thanks unto thee, which thou hast accounted worthy to become the dwelling-place of thy heavenly gift. And he said also to them that stood by: Blessed are the holy, whose souls have never condemned them, for they have gained them and are not divided against themselves: blessed are the spirits of the pure, and they that have received the heavenly crown whole from the world (age) which hath been appointed them: blessed are the bodies of the holy, for they have been made worthy to become temples of God, that Christ may dwell in them: blessed are ye, for ye have power to forgive sins: blessed are ye if ye lose not that which is committed unto you, but rejoicing and departing bear it away with you: blessed are ye the holy, for unto you it is given to ask and receive: blessed are ye meek for you hath God counted worthy to become heirs of the heavenly kingdom. Blessed are ye meek, for ye are they that have overcome the enemy: blessed are ye meek, for ye shall see the face of the Lord. Blessed are ye that hunger for the Lord's sake for for you is rest laid up, and your souls rejoice from henceforth. Blessed are ye that are quiet, (for ye have been counted worthy) to be set free from sin [and from the exchange of clean and unclean beasts]. And when the apostle had said these things in the hearing of all the multitude, Mygdonia was the more confirmed in the faith and glory and greatness of Christ.

95 But Charisius the kinsman and friend of Misdaeus the king came to his breakfast and found not his wife in the house; and he inquired of all that were in his house: Whither is your mistress gone? And one of them answered and said: She is gone unto that stranger. And when he heard this of his servant, he was wroth with the other servants because they had not straightway told him what was done: and he sat down and waited for her. And when it was evening and she was come into the house he said to her: Where wast thou? And she answered and said: With the physician. And he said: Is that stranger a physician? And she said: Yea, he is a physician of souls: for most physicians do heal bodies that are dissolved, but he souls that are not destroyed. Charisius, hearing this, was very angry in his mind with Mygdonia because of the apostle, but he answered her nothing, for he was afraid; for she was above him both in wealth and birth: but he departed to dinner, and she went into her chamber. And he said to the servants: Call her to dinner. But she would not come.

96 And when he heard that she would not come out of her chamber, he went in and said unto her: Wherefore wilt thou not dine with me and perchance not sleep with me as the wont is? yea, concerning this I have the greater suspicion, for I have heard that that sorcerer and deceiver teacheth that a man should not live with his wife, and that which nature requireth and the godhead hath ordained he overthroweth. When Charisius said these things, Mygdonia kept silence. He saith to her again: My lady and consort Mygdonia, be not led astray by deceitful and vain words, nor by the works of sorcery which I have heard that this man performeth in the name of Father, Son, and Holy Ghost; for it was never yet heard in the

world that any raised the dead, and, as I hear, it is reported of this man that he raiseth dead men. And for that he neither eateth nor drinketh, think not that for righteousness sake he neither eateth nor drinketh but this he doth because he possesseth nought, for what should he do which hath not even his daily bread? And he hath one garment because he is poor, and as for his not receiving aught of any (he doth so, to be sure, because he knoweth in himself that he doth not verily heal any man, Syr.).

97 And when Charisius so said, Mygdonia was silent as any stone, but she prayed, asking when it should be day, that she might go to the apostle of Christ. And he withdrew from her and went to dinner heavy in mind, for he thought to sleep with her according to the wont. And when he was gone out, she bowed her knees and prayed, saying: Lord God and Master, merciful Father, Saviour Christ, do thou give me strength to overcome the shamelessness of Charisius, and grant me to keep the holiness wherein thou delightest, that I also may by it find eternal life. And when she had so prayed she laid herself on her bed and veiled herself.

98 But Charisius having dined came upon her, and she cried out, saying: Thou hast no more any room by me: for my Lord Jesus is greater than thou, who is with me and resteth in me. And he laughed and said: Well dost thou mock, saying this of that sorcerer, and well dost thou deride him, who saith: Ye have no life with God unless ye purify yourselves. And when he had so said he essayed to sleep with her, but she endured it not and cried out bitterly and said: I call upon thee, Lord Jesu, forsake me not! for with thee have I made my refuge; for when I learned that thou art he that seekest out them that are veiled in ignorance and savest them that are held in error And now I entreat thee whose report I have heard and believed, come thou to my help and save me from the shamelessness of Charisius, that his foulness may not get the upper hand of me. And she smote her hands together (tied his hands, Syr.) and fled from him naked, and as she went forth she pulled down the curtain of the bed-chamber and wrapped it about her; and went to her nurse, and slept there with her.

99 But Charisius was in heaviness all night, and smote his face with his hands, and he was minded to go that very hour and tell the king concerning the violence that was done him, but he considered with himself, saying: If the great heaviness which is upon me compelleth me to go now unto the king, who will bring me in to him? for I know that my abuse hath overthrown me from my high looks and my vainglory and majesty, and hath cast me down into this vileness and separated my sister Mygonia from me. Yea, if the king himself stood before the doors at this hour, I could not have gone out and answered him. But I will wait until dawn, and I know that whatsoever I ask of the king, he granteth it me: and I will tell him of the madness of this stranger, how that it tyrannously casteth down the great and illustrious into the depth. For it is not this that grieveth me, that I am deprived of her companying, but for her am I grieved, because her greatness of soul is humbled: being an honourable lady in whom none of her house ever found fault (condemned), she hath fled away naked, running out of her own bedchamber, and I know not whither she is gone; and it may be that she is gone mad by the means of that sorcerer, and in her madness hath gone forth into the market-place to seek him; for there is nothing that appealeth unto her lovable except him and the things that are spoken by him.

100 And so saying he began to lament and say: Woe to me, O my consort, and to thee besides! for I am too quickly bereaved of thee. Woe is me, my most dear one, for thou excellest all my race: neither son nor daughter have I had of thee that I might find rest in them; neither hast thou yet dwelt with me a full year, and an evil eye hath caught thee from me. Would that the violence of death had taken thee, and I should yet have reckoned myself among kings and nobles: but that I should suffer this at the hands of a stranger, and belike he is a slave that hath run away, to mine ill fortune and the sorrow of mine unhappy soul! Let there be no impediment for me until I destroy him and avenge this night, and may I not be well-pleasing before Misdaeus the king if he avenge me not with the head of this stranger; (and I will also tell him) of Siphor the captain who hath been the occasion of this. For by his means did the stranger appear here, and lodgeth at his house: and many there be that go in and come out whom he teacheth a new doctrine; saying that none can live if he quit not all his substance and become a renouncer like himself: and he striveth to make many partakers with him.

101 And as Charisius thought on these things, the day dawned: and after the night (?) he put on a mean habit, and shod himself, and went downcast and in heaviness to salute the king. And when the king saw him he said: Wherefore art thou sorrowful, and comest in such garb? and I see that thy countenance is changed. And Charisius said unto the king: I have a new thing to tell thee and a new desolation which Siphor hath brought into India, even a certain Hebrew, a sorcerer, whom he hath sitting in his house and who departeth not from him: and many are there that go in to him: whom also he teacheth of a new God, and layeth on them new laws such as never yet were heard, saving: It is impossible for you to enter into that eternal life which I proclaim unto you, unless ye rid you of your wives, and likewise the wives of their husbands. And it chanced that mine unlucky wife also went to him and became a hearer of his words, and she believed them, and in the night she forsook me and ran unto the stranger. But send thou for both Siphor and that sorcerer that is hid with (in) him, and visit it (?) on their head, lest all that are of our nation perish.

102 And when Misdaeus his friend heard this he saith to him: Be not grieved nor heavy, for I will send for him and avenge thee, and thou shalt have thy wife again, and the others that cannot I will avenge. And the king went forth and sat on the judgement seat, and when he was set he commanded Siphor the captain to be called. They went therefore unto his house and found him sitting on the right hand of the apostle and Mygdonia at his feet, hearkening to him with all the multitude. And they that were sent from the king said unto Siphor: Sittest thou here listening to vain words, and Misdaeus the king in his wrath thinketh to destroy thee because of this sorcerer and deceiver whom thou hast brought into thine house? And Siphor hearing it was cast down, not because of the king's threat against him, but for the apostle, because the king was disposed contrary to him. And he said to the apostle: I am grieved concerning thee: for I told thee at the first that that woman is the wife of Charisius the king's friend and kinsman, and he will not suffer her to perform that she hath promised, and all that he asketh of the king he granteth him. But the apostle said unto Siphor: Fear nothing, but believe in Jesus that pleadeth for us all, for unto his refuge are we gathered together. And Siphor, hearing that, put his garment about him and went unto Misdaeus the king,

103 And the apostle inquired of Mygdonia: What was the cause that thy husband was wroth with thee and devised this against us? And she said: Because I gave not myself up unto his corruption (destruction): for he desired last night to subdue me and subject me unto that passion which he serveth: and he to whom I have committed my soul delivered me out of his hands; and I fled away from him naked, and slept with my nurse: but that which befell him I know not, wherefore he hath contrived this. The apostle saith: These things will not hurt us; but believe thou on Jesus, and he shall overthrow the wrath of Charisius and his madness and his impulse; and he shall be a companion unto thee in the fearful way, and he shall guide thee into his kingdom, and shall bring thee unto eternal life giving thee that confidence which passeth not away nor changeth.

104 Now Siphor stood before the king, and he inquired of him: Who is that sorcerer and whence, and what teacheth he whom thou hast lurking in thine house? And Siphor answered the king: Thou art not ignorant, O king, what trouble and grief I, with my friends had concerning my wife, whom thou knowest and many others remember, and concerning my daughter, whom I value more than all my possessions, what a time and trial I suffered; for I became a laughing-stock and a curse in all our country. And I heard the report of this man and went to him and entreated him, and took him and brought him hither. And as I came by the way I saw wonderful and amazing things: and here also many did hear the wild ass and concerning that devil whom he drove out, and healed my wife and daughter, and now are they whole; and he asked no reward but requireth faith and holiness, that men should become partakers with him in that which he doeth: and this he teacheth to worship and fear one God, the ruler of all things, and Jesus Christ his Son, that they may have eternal life. And that which he eateth is bread and salt, and his drink is water from evening unto evening, and he maketh many prayers; and whatsoever he asketh of his God, he giveth him. And he teacheth that this God is holy and mighty, and that Christ is living and maketh alive, wherefore also he chargeth them that are there present to come unto him in holiness and purity and love and faith.

105 And when Misdæus the king heard these things of Siphor he sent many soldiers unto the house of Siphor the captain, to bring Thomas the apostle and all that were found there. And they that were sent entered in and found him teaching much people; and Mygdonia sat at his feet. And when they beheld the great multitude that were about him, they feared, and departed to their king and said: We durst not say aught unto him, for there was a great multitude about him, and Mygdonia sitting at his feet was listening to the things that were spoken by him. And when Misdæus the king and Charisius heard these things, Charisius leaped out from before the king and drew much people with him and said: I will bring him, O king, and Mygdonia whose understanding he hath taken away. And he came to the house of Siphor the captain, greatly disturbed, and found him (Thomas) teaching: but Mygdonia he found not, for she had withdrawn herself unto her house, having learnt that it had been told her husband that she was there.

106 And Charisius said unto the apostle: Up, thou wicked one and destroyer and enemy of mine house: for me thy sorcery harmeth not, for I will visit thy sorcery on thine head. And when he so said, the apostle looked upon him and said unto him: Thy threatenings shall

return upon thee, for me thou wilt not harm any whit: for greater than thee and thy king and all your army is the Lord Jesus Christ in whom I have my trust. And Chalisius took a kerchief (turban, Syr.) of one of his slaves and cast it about the neck of the apostle, saying: Hail him and bring him away; let me see if his God is able to deliver him out of my hands. And they hailed him and led him away to Misdaeus the king. And the apostle stood before the king, and the king said to him: Tell me who thou art and by what power thou doest these things. But the apostle kept silence. And the king commanded his officers (subjects) that he should be scourged with an hundred and twenty-eight (hundred and fifty, Syr.) blows, and bound, and be cast into the prison; and they bound him and led him away. And the king and Charisius considered how they should put him to death, for the multitude worshipped him as God. And they had it in mind to say: The stranger hath reviled the king and is a deceiver.

107 But the apostle went unto the prison rejoicing and exulting, and said: I praise thee, Jesu, for that thou hast not only made me worthy of faith in thee, but also to endure much for thy sake. I give thee thanks therefore, Lord, that thou hast taken thought for me and given me patience: I thank thee Lord, that for thy sake I am called a sorcerer and a wizard. Receive thou me therefore with the blessing (Syr. let me receive of the blessing) of the poor, and of the rest of the weary, and of the blessings of them whom men hate and persecute and revile, and speak evil words of them. For lo, for thy sake I am hated: lo for thy sake I am cut off from the many, and for thy sake they call me such an one as I am not.

108 And as he prayed, all the prisoners looked on him, and besought him to pray for them: and when he had prayed and was set down, he began to utter a psalm in this wise:

[Here follows the Hymn of the Soul: a most remarkable composition, originally Syriac, and certainly older than the Acts, with which it has no real connection. We have it in Greek in one manuscript, the Vallicellian, and in a paraphrase by Nicetas of Thessalonica, found and edited by Bonnet.]

When I was an infant child in the palace of my Father and resting in the wealth and luxury of my nurturers, out of the East, our native country, my parents provisioned me and sent me.

And of the wealth of those their treasures they put together a load both great and light, that I might carry it alone.

Gold is the load, of them that are above (or of the land of the Ellaeans or Gilaeans), and silver of the great treasures (or of Gazzak the great) and stones, chalcedonies from the Indians and pearls from [THE of land] the Kosani (Kushan).

And they armed me with adamant [WHICH iron breaketh] and they took off from me (Gr. put on me) the garment set with gems, spangled with gold, which they had made for me because they loved me and the robe that was yellow in hue, made for my stature.

And they made a covenant with me, and inscribed it on mine understanding, that I should [NOT] forget it, and said:

If thou go down into Egypt, and bring back thence the one pearl which is there [IN the of sea midst] girt about by the devouring serpent thou shalt put on [AGAIN] the garment set with gems, and that robe whereupon it resteth (or which is thereon) and become with thy brother that is next unto us (Gr. of the well-remembered) an heir (Gr. herald) in our kingdom.

109. And I came out of the East by a road difficult and fearful, with two guides and I was untried in travelling by it.

And I passed by the borders of the Mosani (Maishan) where is the resort of the merchants of the East, and reached the land of the Babylonians [AND the of Sarbug walls unto came].

But when I entered into Egypt, the guides left me which had journeyed with me.

And I set forth by the quickest way to the serpent, and by his hole I abode watching for him to slumber and sleep, that I might take my pearl from him.

And forasmuch as I was alone I made mine aspect strange, and appeared as an alien to my people.

And there I saw my kinsman from the East, the free-born a lad of grace and beauty, a son of princes (or an anointed one).

He came unto me and dwelt with me, and I had him for a companion, and made him my friend and partaker in my journey (or merchandise).

And I charged him to beware of the Egyptians, and of partaking of those unclean things (or consorting with those unclean men).

And I put on their raiment, lest I should seem strange, as one that had come from without to recover the pearl; and lest the Egyptians should awake the serpent against me.

But, I know not by what occasion, they learned that I was not of their country.

And with guile they mingled for me a deceit, and I tasted of their food.

And I knew no more that I was a king's son, and I became a servant unto their king.

And I forgot also the pearl for which my fathers had sent me, and by means of the heaviness of their food I fell into a deep sleep.

110. But when this befell me, my fathers also were ware of it, and grieved for me and a proclamation was published in our kingdom, that all should meet at our doors.

And then the kings of Parthia and they that bare office and the great ones of the East made a resolve concerning me, that I should not be left in Egypt, and the princes wrote unto me signifying thus (and every noble signed his name to it, Syr.):

From the (thy) Father the King of kings, and thy mother that ruleth the East, and thy brother that is second unto us; unto our son that is in Egypt, peace.

Rise up and awake out of sleep, and hearken unto the words of the letter and remember that thou art a son of kings; lo, thou hast come under the yoke of bondage.

Remember the pearl for the which thou wast sent into Egypt (Gr. puts this after 46).

Remember thy garment spangled with gold, [AND the and thyself deck shouldest thou wherewith wear which mantle glorious] Thy name is named in the book of life, and with thy brother whom thou hast received [THOU be shalt] in our kingdom.

111. [AND letter a was my] and the King [as ambassador] sealed it [WITH hand right his] because of the evil ones, even the children of the Babylonians and the tyrannous demons of Labyrinthus (Sarbug, Syr.).

It flew and lighted down by me, and became all speech.

And I at the voice of it and the feeling of it started up out of sleep and I took it up and kissed it [AND the seal brake] and read it.

And it was written concerning that which was recorded in mine heart.

And I remembered forthwith that I was a son of kings, and my freedom yearned (sought) after its kind.

I remembered also the pearl for the which I was sent down into Egypt and I began (or came) with charms against the terrible serpent, and I overcame him (or put him to sleep) by naming the name of my Father upon him, And I caught away the pearl and turned back to bear it unto my fathers.

And I stripped off the filthy garment and left it in their land, and directed my way forthwith to the light of my fatherland in the East.

And on the way I found my letter that had awakened me, and it, like as it had taken a voice and raised me when I slept, so also guided me with the light that came from it.

For at times the royal garment of silk [SHONE] before mine eyes, and with love leading me and drawing me onward, I passed by Labyrinthus (Sarbug), and I left Babylon upon my left hand and I came unto Meson (Mesene; Maishan) the great, that lieth on the shore of the sea, from the heights of Warkan (Hyrcania?) had my parents sent thither by the hand of their treasurers, unto whom they committed it because of their faithfulness>.

112. But I remembered not the brightness of it; for I was yet a child and very young when I had left it in the palace of my Father, but suddenly, [when] I saw the garment made like unto me as it had been in a mirror.

And I beheld upon it all myself (or saw it wholly in myself) and I knew and saw myself through it, that we were divided asunder, being of one; and again were one in one shape.

Yea, the treasurers also which brought me the garment I beheld, that they were two, yet one shape was upon both, one royal sign was set upon both of them.

The money and the wealth had they in their hands, and paid me the due price, and the lovely garment, which was variegated with bright colours with gold and precious stones and pearls of comely hue they were fastened above (or in the height).

And the likeness of the King of kings was all in all of it. Sapphire stones were fitly set in it above (or, like the sapphire stone also were its manifold hues).

113. And again I saw that throughout it motions of knowledge were being sent forth, and it was ready to utter speech.

And I heard it speak:

I am of him that is more valiant than all men, for whose sake I was reared up with the Father himself.

And I also perceived his stature (so Gr.- Syr. I perceived in myself that my stature grew in accordance with his working).

And all its royal motions rested upon me as it grew toward the impulse of it (And with its kingly motions it was spreading itself toward me).

And it hastened, reaching out from the hand of [HIM it brought that] unto him that would receive it and me also did yearning arouse to start forth and meet it and receive it.

And I stretched forth and received it, and adorned myself with the beauty of the colours thereof (mostly Syr.; Gr. corrupt) and in my royal robe excelling in beauty I arrayed myself wholly.

And when I had put it on, I was lifted up unto the place of peace (sahl-tation) and homage and I bowed my head and worshipped the brightness of the Father which had sent it unto me. for I had performed his commandments, and he likewise that which he had promised, and at the doors of his palace which was from the beginning I mingled among, and he rejoiced over me and received me with him into his palace, and all his servants do praise him with sweet voices.

And he promised me that with him I shall be sent unto the gates of the king, that with my gifts and my pearl we may appear together before the king.

[Immediately on this, in the Syriac, follows a Song of Praise of Thomas the apostle consisting of forty-two ascriptions of praise and four final clauses (Wright, pp. 245-51). It has no bearing on the Acts, and is not in itself so remarkable as to need to be inserted here.]

114 And Charisius went home glad, thinking that his wife would be with him, and that she had become such as she was before, even before she heard the divine word and believed on Jesus. And he went, and found her with her hair dishevelled and her clothes rent, and when he saw it he said unto her: My lady Mygdonia, why doth this cruel disease keep hold on thee? and wherefore hast thou done this? I am thine husband from thy virginity, and both the gods and the law grant me to have rule over thee, what is this great madness of thine, that thou art

become a derision in all our nation? but put thou away the care that cometh of that sorcerer; and I will remove his face from among us, that thou mayest see him no more.

115 But Mygdonia when she heard that gave herself up unto grief, groaning and lamenting and Charisius said again; Have I then so much wronged the gods that they have afflicted me with such a disease? what is my great offence that they have cast me into such humiliation? I beseech thee. Mygdonia trangle my soul no more with the pitiful sight of thee and thy mean appearance and afflict not mine heart with care for thee I am Charisius thine husband, whom all the nation honoureth and feareth. What must I do? I know not whither to turn. What am I to think? shall I keep silence and endure? yet who can be patient when men take his treasure? and who can endure to lose thy sweet ways? and what is there for me? (Syr. thy beauties which are ever before me) the fragrance of thee is in my nostrils, and thy bright face is fixed in mine eyes. They are taking away my soul, and the fair body which I rejoiced to see they are destroying, and that sharpest of eyes they are blinding and cutting off my right hand: my joy is turning to grief and my life to death, and the light of it is being dyed (?) with darkness. Let no man of you my kindred henceforth look on me; from you no help hath come to me, nor will I hereafter worship the gods of the east that have enwrapped me in such calamities, nor pray to them any more nor sacrifice to them, for I am bereaved of my spouse. And what else should I ask of them? for all my glory is taken away, yet am I a prince and next unto the king in power; but Mygdonia hath set me at nought, and taken away all these things. (Would that some one would blind one of my eyes, and that thine eyes would look upon me as they were wont, Syr. which has more clauses, to the same effect.)

116 And while Charisius spake thus with tears, Mygdonia sat silent and looking upon the ground; and again he came unto her and said: My lady Mygdonia, most desired of me, remember that out of all the women that are in India I chose and took thee as the most beautiful, though I might have joined to myself in marriage many more beautiful: but yet I lie, Mygdonia, for by the gods it would not have been possible to find another like thee in the land of India; but woe is me always, for thou wilt not even answer me a word: but if thou wilt, revile me, so that I may only be vouchsafed a word from thee. Look at me, for I am more comely than that sorcerer: but thou art my wealth and honour: and all men know that there is none like me: and thou art my race and kindred; and lo, he taketh thee away from me.

117 And when Charisius had so said, Mygdonia saith unto him: He whom I love is better than thee and thy substance: for thy substance is of earth and returneth unto the earth; but he whom I love is of heaven and will take me with him unto heaven. Thy wealth shall pass away, and thy beauty shall vanish, and thy robes, and thy many works: and thou shalt be alone, naked, with thy transgressions. Call not to my remembrance thy deeds (unto me), for I pray the Lord that I may forget thee, so as to remember no more those former pleasures and the custom of the body; which shall pass away as a shadow, but Jesus only endureth for ever, and the souls which hope in him. Jesus himself shall quit me of the shameful deeds which I did with thee. And when Charisius heard this, he turned him to sleep, vexed (dissolved) in soul, saying to her: Consider it by thyself all this night: and if thou wilt be with me such as thou wast before, and not see that sorcerer, I will do all according to thy mind, and if thou wilt remove thine affection from him I will take him out of the prison and let him go and

remove into another country, and I will not vex thee, for I know that thou makest much of the stranger. And not with thee first did this matter come about, for many other women also hath he deceived with thee; and they have awaked sober and returned to themselves: do not thou then make nought of my words and cause me to be a reproach among the Indians.

118 And Charisius having thus spoken went to sleep: but she took ten denarii (20 zuze, Syr.), and went secretly to give them to the gaolers that she might enter in to the apostle. But on the way Judus Thomas came and met her, and she saw him and was afraid, for she thought that he was one of the rulers: for a great light went before him. And she said to herself as she fled: have lost thee, O my unhappy soul! for thou wilt not again see Judas the apostle of [JESUS] the living [GOD], and not yet hast thou received the holy seal. And she fled and ran into a narrow place and there hid herself, saying: I would rather choose to be killed (taken) by the poorer, whom it is possible to persuade, than to fall into the hand of this mighty ruler, who will despise gifts.

The Tenth Act: Wherein Mygdonia receiveth baptism.

119 And while Mygdonia thought thus with herself, Judas came and stood over her, and she saw him and was afraid, and fell down and became lifeless with terror. But he stood by her and took her by the hand and said unto her: Fear not, Mygdonia: Jesus will not leave thee, neither will the Lord unto whom thou hast committed thy soul overlook thee. His compassionate rest will not forsake thee: he that is kind will not forsake thee, for his kindness' sake, nor he that is good for his goodness' sake. Rise up then from the earth, thou that art become wholly above it: look on the light, for the Lord leaveth not them that love him to walk in darkness: behold him that travellet with his servants, that he is unto them a defender in perils. And Mygdonia arose and looked on him and said: Whither wentest thou, my lord? and who is he that brought thee out of prison to behold the sun? Judas Thomas saith unto her: My Lord Jesus is mightier than all powers and all kings and rulers.

120 And Mygdonia said: Give me the seal of Jesus Christ and I shall (Let me) receive the gift at thy hands before thou departest out of life. And she took him with her and entered into the court and awaked her nurse, saying unto her: Narcia (Gr. Marcia), my mother and nurse, all thy service and refreshment thou hast done for me from my childhood until my present age are vain, and for them I owe thee thanks which are temporal; do for me now also a favor, that thou mayest for ever receive a recompense from him that giveth great gifts. And Narcia in answer saith: What wilt thou, my daughter Mygdonia, and what is to be done for thy pleasure? for the honours which thou didst promise me before, the stranger hath not suffered thee to accomplish, and thou hast made me a reproach among all the nation. And now what is this new thing that thou commandest me? And Mygdonia saith: Become thou partaker with me in eternal life, that I may receive of thee perfect nurture: take bread and bring it me, and wine mingled with water, and spare my freedom (take pity on me a free-born woman, Syr.). And the nurse said: I will bring thee many loaves, and for water flagons of wine, and fulfil thy desire. But she saith to the nurse: Flagons I desire not, nor the many loaves: but this only, bring wine mingled with water and one loaf, and oil [EVEN be a it Syr. lamp, in if].

121 And when Narcia had brought these things, Mygdonia stood before the apostle with her head bare; and he took the oil and poured it on her head, saying: Thou holy oil given unto us for sanctification, secret mystery whereby the cross was shown unto us, thou art the straightener of the crooked limbs, thou art the humbler (softener) of hard things (works), thou art it that showeth the hidden treasures, thou art the sprout of goodness; let thy power come, let it be established upon thy servant Mygdonia, and heal thou her by this freedom. And when the oil was poured upon her he bade her nurse unclothe her and gird a linen cloth about her; and there was there a fountain of water upon which the apostle went up, and baptized Mygdonia in the name of the Father and the Son and the Holy Ghost. And when she was baptized and clad, he brake bread and took a cup of water and made her a partaker in the body of Christ and the cup of the Son of God, and said: Thou hast received thy seal, get for thyself eternal life. And immediately there was heard from above a voice saying: Yea, amen. And when Narcia heard that voice, she was amazed, and besought the apostle that she also might receive the seal; and the apostle gave it her and said: Let the care of the Lord be about thee as about the rest.

122 And having done these things the apostle returned unto the prison, and found the doors open and the guards still sleeping. And Thomas said: Who is like thee, O God? who withholdest not thy loving affection and care from any who is like thee, the merciful, who hast delivered thy creatures out of evil. Life that hath subdued death, rest that hath ended toil. Glory be to the only-begotten of the Father. Glory to the compassionate that was sent forth of his heart. And when he had said thus, the guards waked and beheld all the doors open, and the prisoners <+ asleep, Syr.>, and said in themselves: Did not we fasten the doors? and how are they now open, and the prisoners within?

123 But at the dawn Charisius went unto Mygdonia [AND Syr. nurse, her], and found them praying and saying: O new God that by the stranger hast come hither unto us, hidden God of the dwellers in India (Syr. who art hidden from); God that hast shown thy glory by thine apostle Thomas, God whose report we have heard and believed on thee; God, unto whom we are come to be saved; God, who for love of man and for pity didst come down unto our littleness; God who didst seek us out when we knew him (thee) not; God that dwellest in the heights and from whom the depths are not hid: turn thou away from us the madness of Charisius. And Charisius hearing that said to Mygdonia: Rightly callest thou me evil and mad and foul I for if I had not borne with thy disobedience, and given thee liberty, thou wouldest not have called on God against me and made mention of my name before God. But believe me, Mygdonia that in that sorcerer there is no profit, and what he promiseth to perform he cannot: but I will perform before thy sight all that I promise, that thou mayest believe, and bear with my words and be to me as thou wast beforetime.

124 And he came near and besought her again, saying: If thou wilt be persuaded of me, I shall henceforth have no grief; remember that day when thou didst meet me first; tell the truth: was I more beautiful unto thee at that time, or Jesus at this? And Mygdonia said: That time required its own, and this time also; that was the time of the beginning, but this of the end; that was the time of temporal life, this of eternal; that of pleasure that passeth away, but this of pleasure that abideth for ever; that, of day and night, this of day without night. Thou

sawest that marriage that was passing, and here, and single but this marriage continueth for ever; that was a partnership of corruption, but this of eternal life; those groomsmen (and maids) were men and women of time, but these abide unto the end. That marriage upon earth setteth up dropping dew of the love of men (Syr. That union was founded upon the earth where there is an unceasing press: this is founded upon the bridge of fire upon which is sprinkled grace: both corrupt); that bride-chamber is taken down again, but this remaineth always; that bed was strown with coverlets (that grow old), but this with love and faith. Thou art a bridegroom that passest away and art dissolved (changed), but Jesus is a true bridegroom, enduring for ever immortal, that dowry was of money and robes that grow old, but this is of living words which never pass away.

125 And when Charisius heard these things he went unto the king and told him all: and the king commanded Judas to be brought, that he might judge him and destroy him. But Charisius said: Have patience a little, O king, and first persuade the man making him afraid, that he may persuade Mygdonia to be unto me as formerly. And Misdaeus sent and fetched the apostle of Christ, and all the prisoners were grieved because the apostle departed from them, for they yearned after him, saying: Even the comfort which we had have they taken away from us.

126 And Misdaeus said unto Judas: Wherefore teachest thou this new doctrine, which both gods and men hate, and which hath nought of profit? And Judas said: What evil do I teach? And Misdaeus said: Thou teachest, saying that men [CANNOT chastely live they except well] with the God whom thou preachest. Judas saith: Thou sayest true, O king: thus do I teach. For tell me, art thou not wroth with thy soldiers if they wait on thee in filthy garments? if then thou, being a king of earth and returning unto earth, request thy subjects to be reverend in their doings, are ye wroth and said ye that I teach ill when I say that they who serve my king must be reverend and pure and free from all grief and care of children and unprofitable riches and vain trouble? For indeed thou wouldest have thy subjects follow thy conversation and thy manners, and thou punishest them if they despise thy commandments: how much more must they that believe on him serve my God with much reverence and cleanness and security, and be quit of all pleasures of the body, adultery and prodigality and theft and drunkenness and belly-service and foul deeds?

127 And Misdaeus hearing these things said: Lo, I let thee go: go then and persuade Mygdonia, the wife of Charisius, not to desire to depart from him. Judas saith unto him: Delay not if thou hast aught to do: for her, if she hath rightly received what she hath learned, neither iron nor fire nor aught else stronger than these will avail to hurt or to root out him that is held in her soul. Misdaeus saith unto Judas: Some poisons do dissolve other poisons, and a theriac cureth the bites of the viper; and thou if thou wilt canst give a solvent of those diseases, and make peace and concord betwixt this couple: for by so doing thou wilt spare thyself, for not yet art thou sated with life; and know thou that if thou do not persuade her, I will catch thee away out of this life which is desirable unto all men. And Judas said: This life hath been given as a loan, and this time is one that changeth, but that life whereof I teach is incorruptible; and beauty and youth that are seen shall in a little cease to be. The king saith to him: I have counselled thee for the best, but thou knowest thine own affairs.

128 And as the apostle went forth from before the king, Charisius came to him and entreated him and said: I beseech thee, O man: I have not sinned against thee or any other at any time, nor against the gods; wherefore hast thou stirred up this great calamity against me? and for what cause hast thou brought such disturbance upon mine house? and what profit hast thou of it? but if thou thinkest to gain somewhat, tell me the gain, what it is, and I will procure it for thee without labour. To what end dost thou make me mad, and cast thyself into destruction? for if thou persuade her not, I will both dispatch thee and finally take myself out of life. But if, as thou sayest, after our departing hence there is there life and death, and also condemnation and victory and a place of judgement, then will I also go in thither to be judged with thee: and if that God whom thou preachest is just and awardeth punishment justly, I know that I shall gain my cause against thee; for thou hast injured me, having suffered no wrong at my hands: for indeed even here I am able to avenge myself on thee and bring upon thee all that thou hast done unto me. Therefore be thou persuaded, and come home with me and persuade Mygdonia to be with me as she was at first, before she beheld thee. And Judas saith to him: Believe me, my child that if men loved God as much as they love one another, they would ask of him all things and receive them, and none would do them violence (there would be nothing which would not obey them, Syr.).

129 And as Thomas said this, they came unto the house of Charisius and found Mygdonia sitting and Narcia standing by her, and her hand supporting her cheek; and she was saying: Let the remainder of the days of my life, O mother, be cut off from me, and all the hours become as one hour, and let me depart out of life that I may go the sooner and behold that beautiful one, whose report I have heard, even that living one and giver of life unto them that believe on him, where is not day and night, nor light and darkness, nor good and evil, nor poor and rich, nor male and female, nor free and bond, nor proud that subjecteth the humble. And as she spake the apostle stood by her, and forthwith she rose up and did him reverence. Then Charisius said unto him: Seest thou how she feareth and honoureth thee and all that thou shalt bid her she will do willingly?

130 And as he so spake, Judas saith unto Mygdonia: My daughter Mygdonia, obey that which thy brother Charisius saith. And Mygdonia saith: If thou wast not able [TO name] the deed in word wilt thou compel me to endure the act? for I have heard of thee that this life is of no profit, and this relief is for a time, and these possessions are transitory. And again thou saidst that whoso renounceth this life shall receive the life eternal, and whoso hateth the light of day and night shall behold a light that is not overtaken, that whoso despiseth this money shall find other and eternal money. But now [THOU things these sayest] because thou art in fear. Who that hath done somewhat and is praised for the work changeth it? [WHO and a tower buildeth] straightway overthroweth it from the foundation? who diggeth a spring water in a thirsty land and straightway filleth it in? who findeth a treasure and useth it not? And Charisius heard it. and said: I will not imitate you, neither will I hasten to destroy you; nor though I may so do, will I put bonds about thee (but thee I will bind, Syr.); and I will not suffer thee to speak with this sorcerer; and if thou obey me, well, but if not, I know what I must do.

131 And Judas went out of Charisius' house and departed unto the house of Siphor and lodged there with him. And Siphor said: I will prepare for Judas a hall (triclinium) wherein he may teach (Syr. Siphor said to Judas: Prepare thyself an apartment, &c.). And he did so; and Siphor said : I and my wife and daughter will dwell henceforth in holiness, and in chastity, and in one affection. I beseech thee that we may receive of thee the seal, and become worshippers of the true God and numbered among his sheep and lambs. And Judas said: I am afraid to speak that which I think: yet I know somewhat, and what I know it is not possible for me to utter.

132 And he began to say concerning baptism: This baptism is remission of sins (the Greek MSS. U and P have divergent texts, both obscure): this bringeth forth again light that is shed about us: this bringeth to new birth the new man (this is the restorer of understandings Syr.): this mingleth the spirit (with the body), raiseth up in threefoldwise a new man and [MAKETH him] partaker of the remission of sins. Glory be to thee, hidden one, that art communicated in baptism. Glory to thee the unseen power that is in baptism. Glory to thee, renewal, whereby are renewed they that are baptized and with affection take hold upon thee.

And having thus said, he poured oil over their heads and said: Glory be to thee the love of compassion (bowels). Glory to thee name of Christ. Glory to thee, power established in Christ. And he commanded a vessel to be brought, and baptized them in the name of the Father and the Son and the Holy Ghost.

133 And when they were baptized and clad, he set bread on the table and blessed it, and said: Bread of life, the which who eat abide incorruptible: Bread that filleth the hungry souls with the blessing thereof: thou art he that vouchsafest to receive a gift, that thou mayest become unto us remission of sins, and that they who eat thee may become immortal: we invoke upon thee the name of the mother, of the unspeakable mystery of the hidden powers and authorities (? we name the name of the unspeakable mystery, that is hidden from all &c.): we invoke upon thee the name of [thy?] Jesus. And he said: Let the powers of blessing come, and be established in this bread, that all the souls which partake of it may be washed from their sins. And he brake and gave unto Siphor and his wife and daughter.

The Eleventh Act: Concerning the wife of Misdaeus.

134 Now Misdaeus the king, when he had let Judas go, dined and went home, and told his wife what had befallen Charisius their kinsman, saying: See what hath come to pass to that unhappy man, and thou thyself knowest, my sister Tertia, that a man hath nought better than his own wife on whom he resteth; but it chanced that his wife went unto that sorcerer of whom thou hast heard that he is come to the land of the Indians, and fell into his charms and is parted from her own husband; and he knoweth not what he should do. And when I would have destroyed the malefactor, he would not have it. But do thou go and counsel her to incline unto her husband, and forsake the vain words of the sorcerer.

135 And as soon as she arose Tertia went to the house of Charisius her husband's [KINSMAN], and found Mygdonia Lying upon the earth in humiliation, and ashes and sackcloth were spread under her, and she was praying that the Lord would forgive her her

former sins and she might soon depart out of life. And Tertia said unto her: Mygdonia, my dear sister and companion what is this hand (Syr. this folly)? what is the disease that hath overtaken thee? and why doest thou the deeds of madmen? Know thyself and come back unto thine own way, come near unto thy many kinsfolk, and spare thy true husband Charisius, and do not things unbefitting a free-woman. Mygdonia saith unto her: O Tertia, thou hast not yet heard the preacher of life: not yet hath he touched thine ears, not yet hast thou tasted the medicine of life nor art freed from corruptible mourning. Thou standest in the life of time, and the everlasting life and salvation thou knowest not, and perceivest not the incorruptible fellowship. Thou standest clad in robes that grow old and desirest not those that are eternal, and art proud of this beauty which vanisheth and hast no thought of the holiness of thy soul; and art rich in a multitude of servants, (and hast not freed thine own soul from servitude, Syr.) and primest thyself in the glory that cometh of many, but redeemest not thyself from the condemnation of death.

136 And when Tertia heard this of Mygdonia she said: I pray thee, sister, bring me unto that stranger that teacheth these great things, that I also may go and hear him, and be taught to worship the God whom he preacheth, and become partaker of his prayers, and a sharer in all that thou hast told me of. And Mygdonia saith to her: He is in the house of Siphor the captain; for he is become the occasion of life unto all them that are being saved in India. And hearing that, Tertia went quickly to Siphor's house, that she might see the new apostle that was come thither. And when she entered in, Judas said unto her: What art thou come to see? a man that is a stranger and poor and contemptible and needy, having neither riches nor substance; yet one thing I possess which neither kings nor rulers can take away, that neither perisheth nor ceaseth, which is Jesus the Saviour of all mankind, the Son of the living God, who hath given life unto all that believe on him and take refuge with him and are known to be of the number of his servants (sheep, Syr.). Unto whom saith Tertia: May I become a partaker of this life which thou promisest that all they shall receive who come together unto the assembly of God. And the apostle said: The treasury of the holy king is opened wide, and they which worthily partake of the good things that are therein do rest, and resting do reign: but first, no man cometh unto him that is unclean and vile: for he knoweth our inmost hearts and the depths of our thought, and it is not possible for any to escape him. Thou, then, if verily thou believest in him, shalt be made worthy of his mysteries; and he will magnify thee and enrich thee, and make thee to be an heir of his kingdom.

137 And Tertia having heard this returned home rejoicing, and found her husband awaiting her, not having dined, and when Misdaeus saw her he said: Whence is it that thine entering in to-day is more beautiful? and wherefore art thou come walking, which beseemeth not free-born women like thee? And Tertia saith unto him: I owe thee the greatest of thanks for that thou didst send me unto Mygdonia, for I went and heard of a new life, and I saw the new apostle of the God that giveth life unto them that believe on him and fulfil his commandments; I ought therefore myself to recompense thee for this favour and admonition with good advice; for thou shalt be a great king in heaven if thou obey me and fear the God that is preached by the stranger, and keep thyself holy unto the living God. For this kingdom passeth away, and thy comfort will be turned into affliction: but go thou to that man, and

believe him, and thou shalt live unto the end. And when Misdaeus heard these things of his wife, he smote his face with his hands and rent his clothes and said: May the soul of Charisius find no rest, for he hath hurt me to the soul; and may he have no hope, for he hath taken away my hope. And he went out greatly vexed.

138 And he found Charisius his friend in the market-place, and said unto him: Why hast thou cast me into hell to be another companion to thyself? why hast thou emptied and defrauded me to gain nought? why hast thou hurt me and profited thyself not at all? why hast thou slain me and thyself not lived? Why hast thou wronged me and thyself not got justice? why didst thou not suffer me to destroy that sorcerer before he corrupted my house with his wickedness? And he kept hold upon (was upbraiding, Syr.) Charisius. And Charisius saith: Why, what hath befallen thee? Misdaeus said: He hath bewitched Tertia. And they went both of them unto the house of Siphor the captain, and found Judas sitting and teaching. And all they that were there rose up before the king, but he arose not. And Misdaeus perceived that it was he, and took hold of the seat and overset it, and took up the seat with both his hands and smote his head so that he wounded it, and delivered him to his soldiers, saying: Take him away, and hale him with violence and not gently, that his shame may be manifest unto all men. And they haled him and took him to the place where Misdaeus judged, and he stood there, held of the soldiers of Misdaeus.

The Twelfth Act: Concerning Ouazanes (Iuzanes) the son of Misdaeus.

139 And Ouazanes (Iuzanes, P; Vizan, Syr.) the son of Misdaeus came unto the soldiers and said: Give me him that I may speak with him until the king cometh. And they gave him up, and he brought him in where the king gave judgement. And Iuzanes saith: Knowest thou not that I am the son of Misdaeus the king, and I have power to say unto the king what I will, and he will suffer thee to live? tell me then, who is thy God, and what power dost thou claim and glory in it? for if it be some power or art of magic, tell it me and teach me, and I will let thee go. Judas saith unto him: Thou art the son of Misdacus the king who is king for a time, but I am the servant of Jesus Christ the eternal king, and thou hast power to say to thy father to save whom thou wilt in the temporal life wherein men continue not, which thou and thy father grant, but I beseech my Lord and intercede for men, and he giveth them a new life which is altogether enduring. And thou boastest thyself of possessions and servants and robes and luxury and unclean chamberings, but I boast myself of poverty and philosophy and humility and lasting and prayer and the fellowship of the Holy Ghost and of my brethren that are worthy of God: and I boast myself of eternal life. And thou reliest on (hast taken refuge with) a man like unto thyself and not able to save his own soul from judgement and death, but I rely upon the living God, upon the saviour of kings and princes, who is the judge of all men. And ye indeed to-day perchance are, and to-morrow are no more, but I have taken refuge with him that abideth for ever and knoweth all our seasons and times. And if thou wilt become the servant of this God thou shalt soon do so; but show that thou wilt be a servant worthy of him hereby: first by holiness (purity), which is the head of all good things, and then by fellowship with this God whom I preach, and philosophy and simplicity and love and faith and [GOOD hope] in him, and unity of pure food (simplicity of pure i e, Syr.).

140 And the young man was persuaded by the Lord and sought occasion how he might let Judas escape: but while he thought thereon, the king came, and the soldiers took Judas and led him forth. And Iuzanes went forth with him and stood beside him. And when the king was set he bade Judas be brought in, with his hands bound behind him; and he was brought into the midst and stood there. And the king saith: Tell me who thou art and by what power thou doest these things. And Judas saith to him: I am a man like thee, and by the power of Jesus Christ I do these things. And Misdaeus saith: Tell me the truth before I destroy thee. And Judas saith: Thou hast no power against me, as thou supposest, and thou wilt not hurt me at all. And the king was wroth at his words, and commanded to heat iron plates and set him upon them barefoot; and as the soldiers took off his shoes he said: The wisdom of God is better than the wisdom of men. Thou Lord and King (do thou take counsel against them, Syr.) and let thy goodness resist his wrath. And they brought the plates which were like fire, and set the apostle upon them, and straightway water sprang up abundantly from the earth, so that the plates were swallowed up in it, and they that held him let him go and withdrew themselves.

141 And the king seeing the abundance of water said to Judas: Ask thy God that he deliver me from this death, that I perish not in the flood. And the apostle prayed and said: Thou that didst bind this element (nature) and gather it into one place and send it forth into divers lands; that didst bring disorder into order, that grantest mighty works and great wonders by the hands of Judas thy servant; that hast mercy on my soul, that I may always receive thy brightness; that givest wages unto them that have laboured; thou saviour of my soul, restoring it unto its own nature that it may have no fellowship with hurtful things; that hast always been the occasion of life: do thou restrain this element that it lift not up itself to destroy; for there are some of them that stand here who shall believe on thee and live. And when he had prayed, the water was swallowed up by little and little, and the place became dry. And when Misdaeus saw it he commanded him to be taken to the prison: Until I shall consider how he must be used.

142 And as Judas was led away to the prison they all followed him, and Iuzanes the king's son walked at his right hand, and Siphor at the left. And he entered into the prison and sat down, and Iuzanes and Siphor, and he persuaded his wife and his daughter to sit down, for they also were come in to hear the word of life. For they knew that Misdaeus would slay him because of the excess of his anger. And Judas began to say: O liberator of my soul from the bondage of the many, because I gave myself to be sold [UNTO Syr. one,]; behold, I rejoice and exult, knowing that the times are fulfilled for me to enter in and receive [THEE of my Syr. rest, giver]. Lo, I am to be set free from the cares that are on the earth; lo, I fulfil mine hope and receive truth; lo, I am set free from sorrow and put on joy alone; lo, I become careless and griefless and dwell in rest; lo, I am set free from bondage and am called unto liberty; lo, I have served times and seasons, and I am lifted up above times and seasons; lo, I receive my wages from my recompenser, who giveth without reckoning (number) because his wealth sufficeth for the gift; [LO, and my raiment, on off put I] and I shall not put it on again; lo, I sleep and awake, and I shall no more go to sleep; lo, I die and live again, and I shall no more taste of death; lo, they rejoice and expect me, that I may come and be with their kindred

and be set as a flower in their crown; lo, I reign in the kingdom whereon I set my hope, even from hence; lo, the rebellious fall before me, for I have escaped them; lo, (unto me) the peace hath come, whereunto all are gathered.

143 And as the apostle spake thus, all that were there hearkened, supposing that in that hour he would depart out of life. And again he said: Believe on the physician of all [DISEASES], both seen and unseen, and on the saviour of the souls that need help from him. This is the free-born [SON] of kings, this the physician of his creatures; this is he that was reproached of his own slaves; this is the Father of the height and the Lord of nature and the Judge (? Father of nature and Lord of the height and supreme Judge, Syr.): he came of the greatest, the only-begotten son of the deep; and he was called the son of (became visible through, Syr.) Mary the virgin, and was termed the son of Joseph the carpenter: he whose littleness (we beheld) with the eyes of our body, but his greatness we received by faith, and saw it in his works whose human body we felt also with our hands, and his aspect we saw transfigured (changed) with our eyes, but his heavenly semblance on the mount we were not able to see: he that made the rulers stumble and did violence unto death: he, the truth that lieth not, that at the last paid the tribute for himself and his disciples: whom the prince beholding feared and the powers that were with him were troubled; and the prince bare witness (asked him, Syr.) who he was and from whence, and knew not the truth, because he is alien from truth: he that having authority over the world, and the pleasures therein, and the possessions and the comfort, [REJECTED] all these things and turneth away his subjects, that they should not use them.

144 And having fulfilled these sayings, he arose and prayed thus: our Father, which art in heaven: hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven so upon earth: [GIVE the of Syr. day, bread constant us] and forgive us our debts as we also have forgiven our debtors. And lead us not into temptation, but deliver us from the evil one.

My Lord and God, hope and confidence and teacher, thou hast taught me to pray thus, behold, I pray this prayer and fulfil thy commandment: be thou with me unto the end; thou art he that from childhood hast sown life in me and kept me from corruption; thou art he that hast brought me unto the poverty of this world, and exhorted me unto the true riches; thou art he that hast made me known unto myself and showed me that I am thine; and I have kept myself pure from woman, that that which thou requirest be not found in defilement.

[At the words 'My Lord and God' begins the double text, represented on the one hand by the MS. U and on the other by the Paris MS. P, and three (partly four) others. These insert the prayer after ch. 167. Their text, I believe, may be the original Greek. I follow it here, repeating the first paragraph.]

(144) My Lord and God, my hope and my confidence and my teacher, that hast implanted courage in me, thou didst teach me to pray thus; behold, I pray thy prayer and bring thy will to fulfilment: be thou with me unto the end. Thou art he that from my youth up didst give me patience in temptation and [SOW in] me life and preserve me from corruption; thou art he that didst bring me into the poverty of this world and fill me with the true riches; thou art he

that didst show me that I was thine: wherefore I was never joined unto a wife, that the temple worthy of thee might not be found in pollution.

145 My mouth sufficeth not to praise thee, neither am I able to conceive the care and providence (carefulness) which hath been about me from thee which thou hast had for me). For I desired to gain riches, but thou by a vision didst show me that they are full of loss and injury to them that gain them and I believed thy showing, and continued in the poverty of the world until thou, the true riches wert revealed unto me, who didst fill both me and the rest that were worthy of thee with thine own riches and set free thine own from care and anxiety. I have therefore fulfilled thy commandments, O Lord, and accomplished thy will, and become poor and needy and a stranger and a bondman and set at nought and a prisoner and hungry and thirsty and naked and unshod, and I have toiled for thy sake, that my confidence might not perish and my hope that is in thee might not be confounded and my much labour might not be in vain and my weariness not be counted for nought: let not my prayers and my continual fastings perish, and my great zeal toward thee; let not my seed of wheat be changed for tares out of thy land, Let not the enemy carry it away and mingle his own tares therewith; for thy land verily receiveth not his tares, neither indeed can they be laid up in thine houses.

146 I have planted thy vine in the earth, it hath sent down its roots into the depth and its growth is spread out in the height, and the fruits of it are stretched forth upon the earth, and they that are worthy of thee are made glad by them, whom also thou hast gained. The money which thou hast from me I laid down upon the table (bank); this, when thou requirest it, restore unto me with usury, as thou hast promised. With thy one mind have I traded and have made ten, thou hast added more to me beside that I had, as thou didst covenant. I have forgiven my debtor the mine, require thou it not at my hands. I was bidden to the supper and I came: and I refused the land and the yoke of oxen and the wife, that I might not for their sake be rejected; I was bidden to the wedding, and I put on white raiment, that I might be worthy of it and not be bound hand and foot and cast into the outer darkness. My lamp with its bright light expecteth the master coming from the marriage, that it may receive him, and I may not (? he may not) see it dimmed because the oil is spent. Mine eyes, O Christ, look upon thee, and mine heart exulteth with joy because I have fulfilled thy will and perfected thy commandments; that I may be likened unto that watchful and careful servant who in his eagerness neglecteth not to keep vigil (other MSS.: I have not slumbered idly in keeping thy commandments: in the first sleep and at midnight and at cockcrow, that mine eyes may behold thee, &c.). All the night have I laboured to keep mine house from robbers, lest it be broken through.

147 My loins have I girt close with truth and bound my shoes on my feet, that I may never see them gaping: mine hands have I put unto the yoked plough and have not turned away backward, lest my furrows go crooked. The plough-land is become white and the harvest is come, that I may receive my wages. My garment that groweth old I have worn out, and the labour that hath brought me unto rest have I accomplished. I have kept the first watch and the second and the third, that I may behold thy face and adore thine holy brightness. I have rooted out the worst (pulled down my barns, Syr.) and left them desolate upon earth, that I may be filled full from thy treasures (Gr. MSS. add: all my substance have I sold, that I may

gain thee the pearl). The moist spring that was in me have I dried up, that I may live and rest beside thine inexhaustible spring (al. and Syr.: rest beside thy living spring). The captive whom thou didst commit to me I have slain, that he which is set free in me may not fall from his confidence. Him that was inward have I made outward and the outward [INWARD], and all thy fullness hath been fulfilled in me. I have not returned unto the things that are behind, but have gone forward unto the things that are before, that I become not a reproach. The dead man have I quickened, and the living one have I overcome, and that which was lacking have I filled up (Syr. Wright, not the older one, inserts negatives, ' not quickened ', &c.), that I may receive the crown of victory, and the power of Christ may be accomplished in me. I have received reproach upon earth, but give thou me the return and the recompense in the heavens. (U omits practically all this chapter.)

148 Let not the powers and the officers perceive me, and let them not have any thought concerning me; let not the publicans and exactors ply their calling upon me; let not the weak and the evil cry out against me that am valiant and humble, and when I am borne upward let them not rise up to stand before me, by thy power, O Jesu, which surroundeth me as a crown: for they do flee and hide themselves, they cannot look on thee: but (for) suddenly do they fall upon them that are subject to them, and the portion of the sons of the evil one doth itself cry out and convict them; and it is not hid from them, nor their nature is made known: the children of the evil one are separated off. Do thou then grant me, Lord, that I may pass by in quietness and joy and peace, and pass over and stand before the judge, and let not the devil (or slanderer) look upon me; let his eyes be blinded by thy light which thou hast made to dwell in me, close thou up (muzzle) his mouth: for he hath found nought against me.

[We revert to U.]

149 And he said again unto them that were about him: [BELIEVE, the of God and my his Syr. in giver I servants, helper life believe preach; whom Christ Jesus proclaim, children.] believe in the Saviour of them that have laboured in his service: for my soul already flourisheth because my time is near to receive him; for he being beautiful draweth me on always to speak concerning his beauty, what it is though I be not able and suffice not to speak it worthily: thou that art the light (feeder, Syr.) of my poverty and the supplier of my defects and nurturer of my need: be thou with me until I come and receive thee for evermore.

The Thirteenth Act: Wherein Iuzanes receiveth baptism with the rest.

150 And Iuzanes the youth besought the apostle, saying: I pray thee, O man, apostle of God, suffer me to go, and I will persuade the gaoler to permit thee to come home with me, that by thee I may receive the seal, and become thy minister and a keeper of the commandments of the God whom thou preachest. For indeed, formerly I walked in those things which thou teachest, until my father compelled me and joined me unto a wife by name Mnesara; for I am in my one-and-twentieth year, and have now been seven years married, and before I was joined in marriage I knew no other woman, wherefore also I was accounted useless of my father, nor have I ever had son or daughter of this wife and also my wife herself hath lived with me in chastity all this time, and to-day, if she had been in health, and had listened to thee, I know well that both I should have been at rest and she would have received eternal

life; but she is in peril and afflicted with much illness; I will therefore persuade the keeper that he promise to come with me, for I live by myself: and thou shalt also heal that unhappy one. And Judas the apostle of the Most High, hearing this, said to Iuzanes: If thou believest, thou shalt see the marvels of God, and how he sayeth his servants.

151 And as they spake thus together, Tertia and Mvgdonia and Narcia stood at the door of the prison, and they gave the gaoler 363 staters of silver and entered in to Judas; and found Iuzanes and Siphor and his wife and daughter, and all the prisoners sitting and hearing the word. And when they stood by him he said to them: Who hath suffered you to come unto us? and who opened unto you the sealed door that ye came forth? Tertia saith unto him: Didst not thou open the door for us and tell us to come into the prison that we might take our brethren that were there, and then should the Lord show forth his glory in us? And when we came near the door, I know not how, thou wast parted from us and hid thyself and camest hither before us where also we heard the noise of the door, when thou didst shut us out. We gave money therefore to the keepers and came in and lo, we are here praying thee that we may persuade thee and let thee escape until the king's wrath against thee shall cease. Unto whom Judas said: Tell us first of all how ye were shut up.

152 And she saith to him: Thou wast with us, and didst never leave us for one hour, and askest thou how we were shut up? but if thou desirest to hear, hear. The king Misdaeus sent for me and said unto me: Not yet hath that sorcerer prevailed over thee, for, as I hear, he bewitcheth men with oil and water and bread, and hath not yet bewitched thee; but obey thou me, for if not, I will imprison thee and wear thee out, and him I will destroy; for I know that if he hath not yet given thee oil and water and bread, he hath not prevailed to get power over thee. And I said unto him: Over my body thou hast authority, and do thou all that thou wilt; but my soul I will not let perish with thee. And hearing that he shut me up in a chamber (beneath his dining-hall, Syr.): and Charisius brought Mygdonia and shut her up with me: and thou broughtest us out and didst bring us even hither; but give thou us the seal quickly, that the hope of Misdacus who counselleth thus may be cut off.

153 And when the apostle heard this, he said: Glory be to thee, O Jesu of many forms, glory to thee that appearest in the guise of our poor manhood: glory to thee that encourageth us and makest us strong and givest grace and consolest and standest by us in all perils, and strengthenest our weakness. And as he thus spake, the gaoler came and said: Put out the lamps, lest any accuse you unto the king. And then they extinguished the lamps, and turned to sleep; but the apostle spake unto the Lord: It is the time now, O Jesu, for thee to make haste; for, lo the children of darkness sit (make us to sit, Syr.) in their own darkness, do thou therefore enlighten us with the light of thy nature. And on a sudden the whole prison was light as the day: and while all they that were in the prison slept a deep sleep, they only that had believed in the Lord continued waking.

154 Judas therefore saith to Iuzanes: Go thou before and make ready the things for our need. Iuzanes therefore saith: And who will open me the doors of the prison? for the gaolers shut them and are gone to sleep. And Judas saith: Believe in Jesus, and thou shalt find the doors open. And when he went forth and departed from them, all the rest followed after him. And

as Iuzanes was gone on before, Mnesara his wife met him coming unto the prison. And she knew him and said: My brother Iuzanes, is it thou? and he saith, Yea, and art thou Mnesara? and she saith Yea. Iuzanes said unto her; Whither walkest thou, especially at so untimely an hour? and how wast thou able to rise up? And she said: This youth laid his hand on me and raised me up, and in a dream I say that I should go where the stranger sitteth, and become perfectly whole. Iuzanes saith to her: What youth is with thee? And she said: Seest thou not him that is on my right hand, leading me by the hand?

155 And while they spake together thus, Judas, with Siphor and his wife and daughter and Tertia and Mygdonia and Narcia came unto Iuzanes' house. And Mnesara the wife of Iuzanes seeing him did reverence and said: Art thou come that sayedst us from the sore disease? thou art he whom I saw in the night delivering unto me this youth to bring me to the prison. But thy goodness suffered me not to grow weary, but thou thyself art come unto me. And so saying she turned about and saw the youth no more; and finding him not, she saith to the apostle: I am not able to walk alone: for the youth whom thou gavest me is not here. And Judas said: Jesus will henceforth lead thee. And thereafter she came running unto him. And when they entered into the house of Iuzanes the son of Misdaeus the king though it was yet night, a great light shined and was shed about them.

156 And then Judas began to pray and to speak thus: O companion and defender (ally) and hope of the weak and confidence of the poor: refuge and lodging of the weary: voice that came forth of the height (sleep, Gr.): comforter dwelling in the midst: port and harbour of them that pass through the regions of the rulers: physician that healest without payment: who among men wast crucified for many: who didst go down into hell with great might: the sight of whom the princes of death endured not; and thou camest up with great glory, and gathering all them that fled unto thee didst prepare a way, and in thy footsteps all they journeyed whom thou didst redeem; and thou broughtest them into thine own fold and didst join them with thy sheep: son of mercy, the son that for love of man wast sent unto us from the perfect country (fatherland) that is above, the Lord of all possessions (undefiled possessions, Syr.): that servest thy servants that they may live: that fillest creation with thine own riches: the poor, that wast in need and didst hunger forty days: that satisfiest thirsty souls with thine own good things; be thou with Iuzanes the son of Misdaeus and with Tertia and Mnesara, and gather them into thy fold and mingle them with thy number; Be unto them a guide in the land of error: be unto them a physician in the land of sickness: be unto them a rest in the land of the weary: sanctify them in a polluted land: be their physician both of bodies and souls: make them holy temples of thee, and let thine holy spirit dwell in them.

157 Having thus prayed over them, the apostle said unto Mygdonia: Unclothe thy sisters. And she took off their clothes and girded them with girdles and brought them: but Iuzanes had first gone before, and they came after him; and the apostle took oil in a cup of silver and spake thus over it: Fruit more beautiful than all other fruits, unto which none other whatsoever may be compared: altogether merciful: fervent with the force of the word: power of the tree which men putting upon them overcome their adversaries: crowner of the conquerors: help (symbol) and joy of the sick: that didst announce unto men their salvation that showest light to them that are in darkness; whose leaf is bitter, but in thy most sweet fruit

thou art fair, that art rough to the sight but soft to the taste; seeming to be weak, but in the greatness of thy strength able to bear the power that beholdeth all things. Having thus said [a corrupt word follows]: Jesu: let his victorious might come and be established in this oil, like as it was established in the tree (wood) that was its kin, even his might at that time, whereof they that crucified thee could not endure the word: let the gift also come whereby breathing upon his (thine) enemies thou didst cause them to go backward and fall headlong and let it rest on this oil, whereupon we invoke thine holy name. And having thus said, he poured it first upon the head of Iuzanes and then upon the women's heads, saying: In thy name, O Jesu Christ, let it be unto these souls for remission of sins and for turning back of the adversary and for salvation of their souls. And he commanded Mygdonia to anoint them but he himself anointed Iuzanes. And having anointed them he led them down into the water in the name of the Father and the Son and the Holy Ghost.

158 And when they were come up, he took bread and a cup, and blessed it and said: Thine holy body w}lich was crucified for us do we eat, and thy blood that was shed for us unto salvation do we drink; let therefore thy body be unto us salvation and thy blood for remission of sins. And for the gall which thou didst drink for our sakes let the gall of the devil be removed from us: and for the vinegar which thou hast drunk for us, let our weakness be made strong: and for the spitting which thou didst receive for us, let us receive the dew of thy goodness: and by (or for) the reed wherewith they smote thee for us, let us receive the perfect house: and whereas thou receivedst a crown of thorns for our sake, let us that have loved thee put on a crown that fadeth not away; and for the linen cloth wherein thou wast Wrapped, let us also be girt about with thy power that is not vanquished and for the new tomb and the burial let us receive renewing of soul and body: and for that thou didst rise up and revive, let us revive and live and stand before thee in righteous judgement. And he brake and gave the eucharist unto Iuzanes and Tertia and Mnesara and the wife and daughter of Siphor and said: Let this eucharist be unto you for salvation and joy and health of your souls. And they said: Amen. And a voice was heard, saying: Amen: fear ye not, but only believe.

[THE MARTYRDOM Here we revert to the text of P and its companions.]

159 And after these things Judas departed to be imprisoned.

And Tertia with Mygdonia and Narcia also went to be imprisoned. And the apostle Thomas said unto them -the multitude of them that had believed being present: Daughters and sisters and fellow-servants which have believed in my Lord and God, ministers of my Jesus, hearken to me this day: for I do deliver my word unto you, and I shall no more speak with you in this flesh nor in this world; for I go up unto my Lord and God Jesus Christ, unto him that sold me, unto that Lord that humbled himself even unto me the little, and brought me up unto eternal greatness, that vouchsafed to me to become his servant in truth and steadfastness: unto him do I depart, knowing that the time is fulfilled, and the day appointed hath drawn near for me to go and receive my recompense from my Lord and God: for my recompenser is righteous, who knoweth me, how I ought to receive my reward; for he is not grudging nor envious, but is rich in his gifts, he is not a lover of craft (OT sparing) in that he giveth, for he hath confidence in his possessions which cannot fail.

160 I am not Jesus, but I am his servant: I am not Christ, but I am his minister; I am not the Son of God, but I pray to become worthy of God. Continue ye in the faith of Christ: continue in the hope of the Son of God: faint not at affliction, neither be divided in mind if ye see me mocked or that I am shut up in prison [OR Syr. die,]; for I do accomplish his will. For if I had willed not to die, I know in Christ that I am able thereto: but this which is called death, is not death, but a setting free from the body; wherefore I receive gladly this setting free from the body, that I may depart and see him that is beautiful and full of mercy, him that is to be loved: for I have endured much toil in his service, and have laboured for his grace that is come upon me, which departeth not from me. Let not Satan, then, enter you by stealth and catch away your thoughts: let there be in you no place for him: for he is mighty whom ye have received. Look for the coming of Christ, for he shall come and receive you, and this is he whom ye shall see when he cometh.

161 When the apostle had ended these sayings, they went into the house, and the apostle Thomas said: Saviour that didst suffer many things for us, let these doors be as they were and let seals be set on them. And he left them and went to be imprisoned: and they wept and were in heaviness, for they knew that Misdaeus would slay him (not knowing that, M. would release him, P.).

162 And the apostle found the keepers wrangling and saying: Wherein have we sinned against this wizard? for by his art magic he hath opened the doors and would have had all the prisoners escape: but let us go and report it unto the king, and tell him concerning his wife and his son. And as they disputed thus, Thomas held his peace. They rose up early, therefore, and went unto the king and said unto him: Our lord and king, do thou take away that sorcerer and cause him to be shut up elsewhere, for we are not able to keep him; for except thy good fortune had kept the prison, all the condemned persons would have escaped for now this second time have we found the doors open: and also thy wife, O king, and thy son and the rest depart not from him. And the king, hearing that, went, and found the seals that were set on the doors whole; and he took note of the doors also, and said to the keepers: Wherefore lie ye? for the seals are whole. How said ye that Tertia and Mygdonia come unto him into the prison? And the keepers said: We have told thee the truth.

163 And Misdaeus went to the prison and took his seat, and sent for the apostle Thomas and stripped him (and girded him with a girdle) and set him before him and saith unto him: Art thou bond or free? Thomas said: I am the bondsman of one only, over whom thou hast no authority. And Misdaeus saith to him: How didst thou run away and come into this country? And Thomas said: I was sold hither by my master, that I might save many, and by thy hands depart out of this world. And Misdaeus said: Who is thy lord? and what is his name? and of what country is he? And Thomas said: My Lord is thy master and he is Lord of heaven and earth. And Misdaeus saith: What is his name? Thomas saith: Thou canst not hear his true name at this time: but the name that was given unto him is Jesus Christ. And Misdaeus saith unto him: I have not made haste to destroy thee, but have had long patience with thee: but thou hast added unto thine evil deeds, and thy sorceries are dispersed abroad and heard of throughout all the country: but this I do that thy sorceries may depart with thee, and our land be cleansed from them. Thomas saith unto him; These sorceries depart [NOT, Syr.] with me

when I set forth hence, and know thou this that I [THEY, Syr.] shall never forsake them that are here.

164 When the apostle had said these things, Misdaeus considered how he should put him to death; for he was afraid because of the much people that were subject unto him, for many also of the nobles and of them that were in authority believed on him. He took him therefore and went forth out of the city; and armed soldiers also went with him. And the people supposed that the king desired to learn somewhat of him, and they stood still and gave heed. And when they had walked one mile, he delivered him unto four soldiers and an officer, and commanded them to take him into the mountain and there pierce him with spears and put an end to him, and return again to the city. And saying thus unto the soldiers, he himself also returned unto the city.

165 But the men ran after Thomas, desiring to deliver him from death. And two soldiers went at the right hand of the apostle and two on his left, holding spears, and the officer held his hand and supported him. And the apostle Thomas said: O the hidden mysteries which even until our departure are accomplished in us! O riches of his glory, who will not suffer us to be swallowed up in this passion of the body! Four are they that cast me down, for of four am I made; and one is he that draweth me, for of one I am, and unto him I go. And this I now understand, that my Lord and God Jesus Christ being of one was pierced by one, but I, which am of four, am pierced by four.

166 And being come up into the mountain unto the place where he was to be slain, he said unto them that held him, and to the rest: Brethren, hearken unto me now at the last; for I am come to my departure out of the body. Let not then the eyes of your heart be blinded, nor your ears be made deaf. Believe on the God whom I preach, and be not guides unto yourselves in the hardness of your heart, but walk in all your liberty, and in the glory that is toward men, and the life that is toward God.

167 And he said unto Iuzanes: Thou son (to the son, P) of the (earthly) king Misdaeus and minister (to the minister) of our Lord Jesus Christ: give unto the servants of Misdaeus their price that they may suffer me to go and pray. And Iuzanes persuaded the soldiers to let him pray. And the blessed Thomas went to pray, and kneeled down, and rose up and stretched forth his hands unto heaven, and spake thus:

[Here P and the rest give - rightly - the prayer of cc. 144-8. U and its companions give the following: He turned to his prayer; and it was this: My Lord and my God, and hope and redeemer and leader and guide in all countries, be thou with all them that serve thee, and guide me this day as I come unto thee. Let not any take my soul which I have committed unto thee: let not the publicans see me, and let not the exactors accuse me falsely (play the sycophant with me). Let not the serpent see me, and let not the children of the dragon hiss at me. Behold, Lord, I have accomplished thy work and perfected thy commandment. I have become a bondman; therefore to-day do I receive freedom. Do thou therefore give me this and perfect me: and this I say, not for that I doubt, but that they may hear for whom it is needful to hear.]

168 And when he had thus prayed he said unto the soldiers: Come hither and accomplish the commandments of him that sent you. And the four came and pierced him with their spears, and he fell down and died.

And all the brethren wept; and they brought beautiful robes and much and fair linen, and buried him in a royal sepulchre wherein the former (first) kings were laid.

169 But Siphor and Iuzanes would not go down to the city, but continued sitting by him all the day. And the apostle Thomas appeared unto them and said: Why sit ye here and keep watch over me? I am not here, but I have gone up and received all that I was promised. But rise up and go down hence; for after a little time ye also shall be gathered unto me.

But Misdaeus and Charisius took away Mygdonia and Tertia and afflicted them sorely: howbeit they consented not unto their will. And the apostle appeared unto them and said: Be not deceived: Jesus the holy, the living one, shall quickly send help unto you. And Misdaeus and Charisius, when they perceived that Mygdonia and Tertia obeyed them not, suffered them to live according to their own desire.

And the brethren gathered together and rejoiced in the grace of the Holy Ghost: now the apostle Thomas when he departed out of the world made Siphor a presbyter and Iuzanes a deacon, when he went up into the mountain to die. And the Lord wrought with them, and many were added unto the faith.

170 Now it came to pass after a long time that one of the children of Misdaeus the king was smitten by a devil, and no man could cure him, for the devil was exceeding fierce. And Misdaeus the king took thought and sad: I will go and open the sepulchre, and take a bone of the apostle of God and hang it upon my son and he shall be healed. But while Misdaeus thought upon this, the apostle Thomas appeared to him and said unto him: Thou believedst not on a living man, and wilt thou believe on the dead? yet fear not, for my Lord Jesus Christ hath compassion on thee and pitieth thee of his goodness.

And he went and opened the sepulchre, but found not the apostle there, for one of the brethren had stolen him away and taken him unto Mesopotamia; but from that place where the bones of the apostle had lain Misdaeus took dust and put it about his son's neck, saying: I believe on thee, Jesu Christ, now that he hath left me which troubleth men and opposeth them lest they should see thee. And when he had hung it upon his son, the lad became whole.

Misdaeus the king therefore was also gathered among the brethren, and bowed his head under the hands of Siphor the priest; and Siphor said unto the brethren: Pray ye for Misdaeus the king, that he may obtain mercy of Jesus Christ, and that he may no more remember evil against him. They all therefore, with one accord rejoicing, made prayer for him; and the Lord that loveth men, the King of Kings and Lord of lords, granted Misdaeus also to have hope in him; and he was gathered with the multitude of them that had believed in Christ, glorifying the Father and the Son and the Holy Ghost, whose is power and adoration, now and for ever and world without end. Amen.

Consummation of Thomas the Apostle

At the command of King Misdeus the blessed Apostle Thomas was cast into prison; and he said: I glorify God, and I shall preach the word to the prisoners, so that all rejoiced at his presence. When, therefore, Juzanes the king's son, and Tertia his mother, and Mygdonia, and Markia, had become believers, but were not yet thought worthy of baptism, they took it exceedingly ill that the blessed one had been shut up. And having come to the prison, and given much money to the jailor, they went in to him. And he, seeing them, was glad, and glorified the Lord, and blessed them. And they entreated and begged the seal in the Lord, a beautiful young man having appeared to them in a dream, and ordered the apostle into the house of Juzanes.

And again the beautiful young man, coming to them and Thomas, bade them do this on the coming night. And he ran before them, and gave them light on the way, and without noise opened the doors that had been secured, until all the mystery was completed. And having made them communicate in the Eucharist, and having talked much with them, and confirmed them in the faith, and commended them to the Lord, he went forth thence, leaving the women, and again went to be shut up. And they grieved and wept because Misdeus the king was to kill him.

And Thomas went and found the jailors fighting, and saying: What wrong have we done to that sorcerer, that, availing himself of his magic art, he has opened the doors of the prison, and wishes to set all the prisoners free? But let us go and let the king know about his wife and his son. And when he came they stripped him, and girded him with a girdle; and thus they stood before the king.

And Misdeus said to him: Are you a slave, or a freeman? And Thomas answered and said to him: I am not a slave, and you have no power against me at all. And how, said Misdeus, have you run away and come to this country? And Thomas said: I came here that I might save many, and that I might by your hands depart from this body. Misdeus says to him: Who is your master? And what is his name? And of what country, and of whom is he? My Lord, says Thomas, is my Master and yours, being the Lord of heaven and earth. And Misdeus said: What is he called? And Thomas said: You cannot know His true name at this time; but I tell you the name that has been given Him for a season—Jesus the Christ. And Misdeus said: I have not been in a hurry to destroy you, but have restrained myself; but you have made a display of works, so that your sorceries have been heard of in all the country. But now this will I do, that your sorceries may also perish with you, that our nation may be purified from them. And Thomas said: Do you call these things which will follow me sorceries? They shall never be removed from the people here.

And while these things were saying, Misdeus was considering in what manner he should put him to death; for he was afraid of the multitude standing round, many, even some of the chief men, having believed in him. And he arose, and took Thomas outside of the city; and a few soldiers accompanied him with their arms. And the rest of the multitude thought that the king

was wishing to learn something from him; and they stood and observed him closely. And when they had gone forth three stadia, he delivered him to four soldiers, and to one of the chief officers, and ordered them to take him up into the mountain and spear him; but he himself returned to the city.

And those present ran to Thomas, eager to rescue him; but he was led away by the soldiers who were with him. For there were two on each side having hold of him, because of sorcery. And the chief officer held him by the hand, and led him with honour. And at the same time the blessed apostle said: O the hidden mysteries of You, O Lord! For even to the close of life is fulfilled in us the riches of Your grace, which does not allow us to be without feeling as to the body. For, behold, four have laid hold of me, and one leads me, since I belong to One, to whom I am going always invisibly. But now I learn that my Lord also, since He was a stranger, to whom I am going, who also is always present with me invisibly, was struck by one; but I am struck by four.

And when they came to that place where they were to spear him, Thomas spoke thus to those spearing him: Hear me now, at least, when I am departing from my body; and let not your eyes be darkened in understanding, nor your ears shut up so as not to hear those things in which you have believed the God whom I preach, after being delivered in your souls from rashness; and behave in a manner becoming those who are free, being void of human glory, and live the life towards God. And he said to Juzanes: Son of an earthly king, but servant of Jesus Christ, give what is due to those who are to fulfil the command of Mideus, in order that I may go apart from them and pray. And Juzanes having paid the soldiers, the apostle betook himself to prayer; and it was as follows:—

My Lord, and my God, and hope, and leader, and guide in all countries, I follow You along with all that serve You, and do Thou guide me this day on my way to You. Let no one take my soul, which You have given to me. Let not publicans and beggars look upon me, nor let serpents slander me, and let not the children of the dragon hiss at me. Behold, I have fulfilled Your work, and accomplished what You gave me to do. I have become a slave, that I might receive freedom from You; do then give it to me, and make me perfect. And this I say not wavering, but that they may hear who need to hear. I glorify You in all, Lord and Master; for to You is due glory for ever. Amen.

And when he had prayed, he said to the soldiers: Come and finish the work of him that sent you. And the four struck him at once, and killed him. And all the brethren wept, and wrapped him up in beautiful shawls, and many linen cloths, and laid him in the tomb in which of old the kings used to be buried.

And Syphor and Juzanes did not go to the city, but spent the whole day there, and waited during the night. And Thomas appeared to them, and said: I am not there; why do you sit watching? For I have gone up, and received the things I hoped for; but rise up and walk, and after no long time you shall be brought beside me. And Mideus and Charisius greatly afflicted Tertia and Mygdonia, but did not persuade them to abandon their opinions. And Thomas appeared, and said to them: Forget not the former things, for the holy and sanctifying Jesus Himself will aid you. And Mideus and Charisius, when they could not persuade them

not to be of this opinion, granted them their own will. And all the brethren assembled together, for the blessed one had made Syphorus a presbyter in the mountain, and Juzanius a deacon, when he was led away to die. And the Lord helped them, and increased the faith by means of them.

And after a long time, it happened that one of the sons of Mideus was a demoniac; and the demon being stubborn, no one was able to heal him. And Mideus considered, and said: I shall go and open the tomb, and take a bone of the apostle's body, and touch my son with it, and I know that he will be healed. And he went to do what he had thought of. And the blessed apostle appeared to him, and said: You did not believe in me when alive; how will you believe in me when I am dead? Fear not. Jesus Christ is kindly disposed to you, through His great clemency. And Mideus, when he did not find the bones (for one of the brethren had taken them, and carried them into the regions of the West), took some dust from where the bones had lain, and touched his son with it, and said: I believe in You, Jesus, now when he has left me who always afflicts men, that they may not look to Your light which gives understanding, O Lord, kind to men. And his son being healed in this manner, he met with the rest of the brethren who were under the rule of Syphorus, and entreated the brethren to pray for him, that he might obtain mercy from our Lord Jesus Christ; to whom be glory for ever and ever. Amen.